

THE
STANDARD OF ZION.

The Valley of Jehoshaphat.

THE
**SWORD OF THE LORD,
AND OF GIDEON;**

BEING
THE SUBSTANCE OF THE
SECOND DISCOURSE,

Delivered by

ZION,

AT THE ROTUNDA, BLACK FRIAR'S ROAD,
LONDON:

Shewing how Jesus Comes in the Flesh, and proving that Christ did not come in the Flesh 1832 years ago, as the Professing Christians say; but in the following pages it is clearly shewn what and who Christ is, and when Christ was to come; viz. in the Latter Day; and how he appears, and for what purpose he is manifested; viz. to finish Transgression, to make an end of Sin, and to establish Everlasting Righteousness among Mankind, which thou, O DETESTABLE PRIESTCRAFT, could never do.

"I have set the point of the sword against all their gates, that their hearts may faint, and their ruins be multiplied. Ah, it is made bright. It is wrapt up for the SLAUGHTER." Exekiel, chap. xxi. ver. 15.

"And he said unto me, Go thy way Daniel, for the words are closed up and sealed till the Time of the End." Daniel, chap. xii. ver. 9.

"And one of the Elders saith unto me, Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." Rev. chap. v. ver. 5.

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INTRODUCTION.

TO THE KIND READER.

PERMIT the Author of the following Discourse, to intreat you to give attention to reading it without prejudice, for where that dwells, be assured, the Truth cannot be known, or received in the love thereof, for Prejudice, occasioned by a false Education is an Hydra—a many-headed Monster, and scorning to call Reason to its assistance, it tauntingly exclaims, ‘Can any good thing come out of Nazareth.’—The author therefore sincerely hopes, as the Truth only, is the Day Star, by which he has been guided, even the Truth as it is in Jesus, who is the Way, the Truth, and the Life, so you will not carelessly enquire, what is Truth, but laying aside every weight that clogs and fetters your understanding: attend Gentle Reader, calmly and seriously to the annexed Discourse, and be noble-minded in searching the Scripture to see whether the things spoken be true, ever keeping in mind, that all Scripture is given by inspiration of God, and that the Wisdom that cometh from above, is first pure, then peaceable, gentle, and easy to be entreated, without partiality, and without hypocrisy, full of mercy and good fruits—and if we speak not according to this Word, then there is no Light in us,—But I trust in the following pages, though my speech and my preaching is not with enticing words of Man’s wisdom, yet it is in demonstration of the Spirit and of power, in words which the Holy Ghost teacheth, comparing spiritual things with spiritual, and the Author humbly hopes you will credit him in stating, that all he has in view is, the Glory of God and the good of his Fellow-men, in meekness instructing those who oppose themselves, if peradventure, God will give them repentance to the acknowledging of the Truth, so that being reclaimed from the Doctrines and Precepts of Error, that your Faith should not stand in the wisdom of men but in the Power of God.

PERSECUTION!!!

BUT TRUTH IS GREAT AND WILL PREVAIL!!!

JOHN WARD, the Author of this Discourse, and his Companion CHARLES WILLIAM TWORT, are sentenced to be imprisoned in Derby County Gaol, for the space of Eighteen Months, from the 4th of August, 1832, for the Reputed Offence, of believing and publishing that all Scripture is given by inspiration of God, and that it is not History, but God calleth things that are not as though they were. The two Imprisoned Missionaries rejoice greatly, because they are thus accounted worthy to be persecuted for righteousness sake, and that they are not suffering as Thieves or Evil Doers, but are reproached for the name of Christ, and therefore they take it patiently, and are happy in the well grounded hope that when His Glory shall be revealed, which will be shortly; they also shall be glad with exceeding Great Joy, for the Spirit of Glory and of God will rest upon them, and being fully persuaded that what God hath promised, he will perform; they commit themselves to Him who judgeth righteously, knowing their light afflictions, which are but for a moment—(comparatively a short time,) worketh out for them, a far more Exceeding and Eternal weight of Glory;—they are aware, *that if any Man will live Godly in Christ Jesus, he must suffer persecution, and all manner of evil to be said falsely of him, for His Name's sake*, but they glory in their sufferings for Christ, knowing if they suffer with him, they shall also reign with him, and that henceforth, there is laid up for them a Crown of Righteousness which the Lord the Righteous Judge will give them at that Day (which hasteth greatly) because, they have fought the Good Fight, and kept the Faith, therefore they think it not strange concerning the Fiery Trial, that is to try them, as if some strange thing had happened, *but knowing how it was all foretold*, they suffer as Christians, and are not ashamed, but glorify God on this behalf, assured that the Trial of their Faith, being much more precious than Gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the appearing of Jesus Christ, the great God, our Saviour when he comes to be glorified in his Saints, and to be admired in all them that believe.

Towards their Persecutors, they cannot but feel pity, and being reviled they bless, for Divine love compels them to commiserate those who have used them most bitterly, through

their Ignorant Malice, and their Prayer is, 'Father forgive them, they know not what they do,' for had they known Christ, the wisdom and power of God, they would not have crucified, i. e. resisted, the Divine Principle which is the Lord of Life and Glory; But thus it behoved Christ to suffer, that all things which are written in the Law of Moses, and in the Psalms, and in the Prophets concerning him might be fulfilled, and afterwards, to enter into his Glory; then shall the Righteous man stand in great boldness before the face of such as have afflicted him and made no account of his labours, when they see it, they shall be troubled with terrible fear, and shall be amazed at his Salvation, so far beyond all that they looked for, and they repenting and groaning for anguish of Spirit, shall say within themselves, 'This was He whom we had in derision and a Proverb of reproach, we fools counted his life madness, and his end to be without honour; how is he numbered among the Children of God, and his lot is among the Saints?'

The following LINES are applicable to the Believers now their Brother is in Prison; and ere long they will exclaim, what manner of Man is this, that even the winds and the sea obey him!



"A Ship was stemming the Ocean tide,
And O how gallantly did she ride!
A Storm came on; it was sad to see:
And she rolled a wreck on the fathomless sea.

Her mariners left her one by one
In that season of peril, almost alone;
*But a few there were who endur'd the blast,
And succour'd her in her distress to the last.*

She righted again, and she brav'd the tide:
And, O how gallantly did she ride!
It was strange to see, while she stemm'd the main,
How her mariners all came back again!

While ocean winds her canvass swell,
That ship of the terrible storm shall tell;
*And her log-book the names of the crew shall bear,
Who abandon'd her not in her hour of despair."*

THE
SECOND DISCOURSE

DELIVERED

AT THE ROTUNDA, BLACK FRIAR'S ROAD,

BY

Zion,

SHEWING HOW JESUS CHRIST COMES IN THE
FLESH.

GENTLEMEN AND FRIENDS,

LAST Thursday evening, you were pleased to honour us with your presence, and to grant us a patient and candid hearing, for which condescension, we return you our sincere thanks. We then shewed you clearly from the Scriptures themselves that Jesus Christ did not come in the flesh when the professing Christians say he did come; and we shewed you the Truth how he is come, and now we shall prove that, let Jesus Christ come when he will, the works of the flesh in which he comes must be very bad; and as the Professing Christians will not allow that the Humanity of Jesus Christ ever committed a Sin, it shall be our business in this discourse to shew them that they are much mistaken, and that they do not understand Christ's coming in the flesh, for the Scripture saith that for this purpose was the Son of God manifest in the flesh; viz. to destroy the works of the Devil, (of course,) to destroy these wicked works in the very flesh in which he comes, for it is clear from the Scriptures what the flesh is, and what the works of it are. The flesh, in the first place, has allusion to the individual person unto whom the Spirit, the Son of God attaches himself, or takes upon him, as it is written, "Forasmuch then as the Children are partakers of flesh and blood, he also himself likewise took part of the same, that through Death, he might destroy him that had the power of death, that is the Devil, and deliver them who, through fear of death, were all their life time subject to bondage. Here it is plain and clear that the Lord

taketh a Human Being, one out of the whole, and espouseth the Human Nature unto himself, even as a Bridegroom doth his bride, that in this person he might condemn Sin, and deliver the Creature who through fear of death was all his lifetime subject to bondage, destroying the tormenting Spirit of Evil, called the Devil, in the Creature, by the brightness of his coming, in the Humanity, unto whom, when the Lord first comes, he finds the Creature filled with evil Spirits, the Spirits of error, false doctrines, and heresies, of this world, by the influence of which the Lord is rejected in the way of his coming, and Jerusalem, the Chosen City, the Humanity, is blinded, and knoweth not the time of its Visitation, and this Troop of Robbers overcome Gad; i. e. (the Day Sun,) fulfilling what is written of Gad. A Troop shall overcome him, but he shall overcome at the last. See Gen. chap. xli. ver. 19. Thus the Lord is crucified in the streets of the great city, which is spiritually called Sodom in Egypt, according to Rev. chap. ix. ver. 8; he, the Lord, dies away, or departs from the Humanity, being rejected, by his own, and put to grief, and pierced with the spear of unbelief. This departure or dying away of the Divine Life and Spirit from the Humanity, brings on the awful Sixth Hour. The hour and Power of Darkness, as it is written, "*And there was darkness over all the earth until the ninth hour.*" That is, the Creature fell totally under the power of darkness, and now that woe is experienced by him which is written in the Scripture; viz. "*Woe to him that is alone when he falleth.*" See Ecclesiastes, chap. iv. ver. 10, and under this total darkness he remains until the ninth hour, which means until the Lord is born again, or rises again in him, to which the Spirit by J. SOUTHCOTT points directly when it says through her,

From the sixth hour to the ninth,
Great is the mystery to Mankind.

And now is that saying fulfilled upon Jerusalem, the Humanity, which is written in Luke, chap. xix. ver. 41, 42, 43, 44, "*And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round. and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave of thee one stone upon another, because thou knowest not the time of thy visitation.*" Thus Jerusalem is

made to drink the cup of the Lord's fury, according also to Isaiah, chap. li. ver. 17, 19. Which you may plainly see is a person, and not a city literally, as the mere natural Man teacheth, but the very person in whom the Lord cometh, who by his disobedience, falls under the curse, enduring Damnation, Hell Fire, Everlasting Torments, Desolation, Destruction, the Famine, and the Sword, and all the woes mentioned in Holy Writ, which is that tribulation, that mental affliction, and time of trouble, spoken of by the Prophet Daniel, chap. vii. ver. 1, which you may see by this chapter, was to take place in the end, at the standing up of Michael the Great Prince, or at the coming of the Lord. And this Tribulation sent upon the Humanity, this awful death, is for the purpose to fulfil the Apostle's words, before quoted; viz. to destroy him that had the power of death, which was the Devil; as Paul saith in another place. "*If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha,*" i. e. let him be accursed at the coming of the Lord. So the curse is endured in the Lord's flesh, by which means it is purified and cleansed from the evil, and brought into repentance and obedience, and made one with the Spirit; and so the twain becomes one flesh, according to Matthew, chap. xix. ver. 5; and thus the Son of God is manifest in the flesh to destroy the works of the Devil. Again, as further proofs that by the flesh is meant the Human Nature, in whom the Lord comes, which in itself is corrupt and sinful, See the following Scriptures, first, Psalm 65, Praise waiteth for thee, O God in Zion: and unto thee shall the vow be performed, O thou that hearest prayer, unto thee shall all flesh come; i. e. the Flesh, the Human Nature shall be brought into Obedience and be made one with the Spirit, for this is what is meant by Coming unto the Lord. The individual is called all Flesh, because all that is fleshly or evil is found in him. See ver. 3, Iniquities prevail against us, (saith the flesh,) as for our transgressions, thou shalt purge them away. Blessed is the Man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy House, of thy Holy Temple. Again, Isaiah, chap. xl. ver. 5. "The Glory of the Lord shall be revealed, and all flesh shall see it together." Again, Isaiah, chap. xlix. ver. 25, "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, (i. e. the Redeemer of the Flesh, the Humanity,) the mighty one of Jacob." Again, Isaiah, chap. lxvi. ver. 16. "For by fire, and by sword, will the Lord plead with all flesh: and the slain of the Lord shall be many." See also ver. 23, "And it shall come to pass, that from one new moon to another,

and from one sabbath to another, shall all Flesh come to worship before me, saith the Lord.” Again, Jer. chap. xxv. ver. 31, “A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked; i. e. (that stand in disobedience to the heavenly calling,) to the Sword; i. e. the Spiritual Sword, which is the word of God to condemn, and to kill, and to devour, and destroy. Again, Ezekiël, chap. xx. ver. 46, and following verses, “Son of Man set thy face toward the South, and drop toward the South, and prophecy against the Forest of the South Field, and say to the Forest of the South, Hear the Word of the Lord, (certainly *this must be a Human Being.*) Thus saith the Lord, Behold, I will kindle a fire * in thee, and it shall devour every green tree in thee, and every dry tree: and by this means the dry tree, which is the Devil, the evil nature, should be cut off. “If they have done those things in the green tree, what shall be done in the dry?” Luke, chap. xxiii. ver. 31; i. e. if Satan, the Evil Spirit, prevailed over the Humanity, causing it to err, and put the Lord to death, shall not the power of God in the Humanity at last bring the curse on the Betrayer, and call for vengeance on the adversary? It shall; and thus the dry tree shall be devoured at last, through this affliction or death, the operation of which is compared to fire. Then goes on the prophecy as follows:—The flaming flame shall not be quenched, and all faces, from the south to the north, shall be burnt therein. And all flesh shall see that I the Lord have kindled it. It shall not be quenched. Then said I, Ah, Lord God, they say of me, doth he not speak parables? Again, Joel, chap. ii. ver. 28. This chapter begins with, Blow ye the Trumpet in Zion, (in the Mind of the Lord’s Humanity.) Sound an alarm in my Holy Mountain, let all the Inhabitants of the Land tremble, for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess; (i. e. to the person,) a day of clouds and thick darkness, as the morning spread upon the mountains. Let this chapter be read through, and here see in the former part of it, how the Hosts of the Lord, the invisible Angels of his power, visits the Humanity trampling down all opposition, bringing terrible fear and anguish upon the Creature; therefore it saith in verse 10, the Earth shall quake before them; the Heavens, i. e. the Church, the Hu-

* By this fire is meant the fiery trial before mentioned, by which the green tree should be devoured, signifies the loss of the Spirit, which is the spring of Everlasting Righteousness.

manity, shall tremble ; the Sun and the Moon shall be dark ; and the Stars shall withdraw their shining, (meaning the same thing.) Then in verse 28, it saith, after all this affliction and confounding of the human Selfhood is over, “ And it shall come to pass afterward that I will pour out my Spirit upon *all Flesh*,” and on to the end, when it says, “ For in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, and in the Remnant, whom the Lord our God shall call. Again, Zechariah, chap. ii. ver. 10, 11, 12, 13, “ Sing and rejoice, O Daughter of Zion, for Lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again. *Be Silent, O all Flesh*, before the Lord ; for he is raised up, out of his Holy Habitation ” i. e. The Lord has now the dominion, the Divine principle, the Heavenly Man, has gained the dominion over the earthly, in the Being, he reigns over all flesh ; the flesh is silent, and the Lord rules ; the Spirit of Judgment and Power is lifted up from the earth, the Lord is raised up out of his Holy Habitation, fulfilling what is written in the Book of Job, chap. xix. ver. 23, 24, 25, 26, O that my words were now written ; O that they were printed in a book ! that they were graven with an Iron Pen and Lead in the rock for ever. For I know my Redeemer liveth, and he shall stand at the last upon the earth ; and after my Skin destroy this, yet in my Flesh shall I see God, i. e. The Lord shall appear out of the Flesh, or in the Flesh, in the Humanity, reigning and ruling therein, as it saith in John, chap. xvii. ver. 2. As thou hast given him power *over all Flesh*, that he should give Eternal Life to as many as thou hast given him ; and this is Life Eternal, that they should know thee, the only True God, and Jesus Christ, whom thou hast sent, and now herein is fulfilled these words, “ Who is this that cometh from Edom, or from Adam, for it is Adam is meant ; i. e. who can tell who this is, this new Adam, or last Adam, the quickening Spirit, that riseth up out of the old, that cometh from Edom, (the earthly, red, or bloody man.) It is the Lord that cometh from Edom, with dyed garments, from Bozrah, travelling in the greatness of his Strength, mighty to save. “ God is gone up with a Shout, the Lord with the sound of a Trumpet ; his right hand and his holy arm hath gotten him the victory.” The right hand of the Lord is become glorious in power. Yes, because it has power over all Flesh, it rules over, and in the

Humanity, and now in this great work is fulfilled that saying in the prophecy of Habakkuk, "God came from Teman, and the Holy One from Mount Paran. Selah, his Glory covered the Heavens; i. e. the Church and the Earth; the Humanity, was full of his praise." God came from Teman, the Holy One from Mount Paran; i. e. God appeareth manifest in renewed nature. "Out of Zion shall come forth, the Deliverer, that shall turn away ungodliness from Jacob." Sufficient is here brought forward from the Scriptures to prove the point in hand; viz. that Christ, the True Light, must appear in the flesh, to bring in the Redemption of Man from all evil, and that his immediate Flesh is a Human Being like any other, begotten (naturally,) in the ordinary way of human generation brought up, of like passions, having every sense and feeling as other Men, and every Idea of mind in common with all the human race, nothing differing, but is under the bondage of corruption, under error and delusion until visited and redeemed by the impartation and participation of the Divine Nature, as saith the Scriptures, Gal. chap. iv.

Now, I say, that the Heir, as long as he is a child, differeth nothing from a servant though he be Lord of all, but is under tutors and governors until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world; i. e. we were bound in bonds of Ignorance under the Preaching and Teaching of Man, who taught the Christian Religion (or rather a Religion which they called by that name) in the letter, according to the Wisdom of Men, who were kept in bondage by their false doctrines and misrepresentations of the Infinitely gracious Character of God; these Men told us a set of old wives fables, about a young Virgin, a long time ago, bringing forth a Son literally in a miraculous way, and that this Son died upon the cross and shed his blood, and that his blood atoned for the Sins of all mankind, and that he rose again from the dead, and then ascended up above the sky into Heaven (as they say that Heaven is up there,) but, mark well, Paul says that he ascended up far above all Heavens. See Ephes. chap. iv. ver. 10. Now what kind of place is this we would ask the Doctors of Divinity? They have told us that this same Man will come down from this strange place where he is gone up, and that he will come in flaming fire, that shall burn up the world, &c. &c. and they add, that if we do not believe all these things with the many more preposterous errors, that the Power of Darkness influenced them to preach that we must all be damned, both soul and body, at the last day, and be cast into a lake of liquid fire

and brimstone, and be tormented to all eternity. A Priesthood was set up who have, ever since, supported these doctrines and principles; they adopted ceremonies and ordinances for the people to attend to, telling us that if we believed their Doctrines and attended to their divers ceremonies, (which each of them set up according to his own mind, some of them there is not a doubt, doing what they judged to be right, and some acting from sinister and crafty motives,) that we should escape this dreadful damnation they told us of, which the Maker, and Author of our existence had prepared for us, as they say, and if we did not comply, that this horrible damnation would be our portion; and through fear of this death and everlasting destruction, we were all our lifetime subject to bondage, and were as foolish children, as the word above saith, in the bondage under the elements of worldly opinions of Men's Wisdom upon the Scriptures.

And the Heir, i. e. the immediate Vessel in whom the Lord comes in this day, was, like all others in bondage under the elements of the world, till the due time, when he should come to the Knowledge of his Sonship and Heirship by being actually made an Heir of God, and Joint Heir with Christ, which will now be the happy lot of all that believe and receive the Son, now born into the Human Nature, the world. For the promise of God is to all them that forsake the beggarly elements of the world as before described, that they shall be made heirs of God and Joint Heirs with Christ, only it was God's plan and decree to reveal his Son in one at the first, who should espouse the Human Nature to himself, and this one is called the Church, the beginning, the first-born from the dead, Mount Zion, Jerusalem, in whom the standard of Truth is lifted up for all, and this Union of the Divine Principle, with the Human, is in many parts of Scripture spoken of as a marriage. One Scripture shall suffice for the present, and the Wise will see it and search for, and find out many more. See Rev. chap. xix. but before we set down that part of chap. xix. which we intend, we must request the reader to read with attention chap. xviii. which, in the Wisdom of God speaks fully of the total overthrow and downfall of the Great whore that did corrupt the Earth; i. e. the Elements of the world, the Falsehood that corrupted the Humanity which was overcome in the Human Nature by a violent and tremendous operation of the Spirit of God, which is plainly set forth in ver. 21; thus is that great city Babylon, the Spirit of Error and Confusion first cast down and destroyed in the immediate Vessel or Humanity of the Lord, which is the sure mark and token that the false System of Religion set up, and carried on hitherto, by the invention of Men, shall

fall universally, and be found no more at all ; and then chap. xix. begins speaking of the Victory gained by the Lord, over the Evil Power in the Humanity and of the happy union of the Divine Principle with the Human, and of the glories that shall follow the sufferings ; thus, “ *And after these things, I heard a great voice of much people in Heaven, saying, Alleluia: Salvation, and Glory, and Honour, and Power unto the Lord our God, for he hath judged the great whore that did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand ; and again they said, Alleluia: and her smoke rose up for ever and ever, and the four-and-twenty Elders and the four Beasts fell down and worshipped God, that sat on the throne, saying, Praise our God all ye his servants, all ye that fear him both small and great ; and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia: (i. e. praise now,) for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him ; for the marriage of the lamb is come, and his wife hath made herself ready ; i. e. the word of God, the Divine principle, the Lamb that was slain (by unbelief,) is now risen again from death, in the Humanity, having conquered the Evil, by his Life, and he is come as a Bridegroom, and the Human Nature obeys, and receives him as her Bridegroom, making herself ready for obedience to the divine will and pleasure. Then to her is granted that she should be arrayed in fine linen, clean and white. For (it adds) the fine linen is the Righteousness of the Saints. Then in ver. 9, it is written, “ *And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*” Now we would ask the learned Commentators, who have taken upon them to write upon the Scriptures, and all the Preachers we ask also, who say they believe the Scriptures, why do you forbid to marry, why should you deny this union, and why abstain from those meats (the fulfilment of God’s promises,) which God created to be received with Thanksgiving, of them which love and know the Truth. For (N. B. it is not of temporal eating or temporal marrying the Spirit is here speaking in Timothy, 1st Epist. chap. iv. ver. 3, 4, 5,) but the new Creature, the Humanity, is sanctified by the word of God and Prayer, and thereby the union is formed ; and those whom God hath joined together let no man put asunder. The bond of union now is come—the Bride is come ; The Bridegroom now receives the marriage seal ; the Law and Gospel now unite ;*

the Moon and Sun appear ; Caleb and Joshua pass the stream in triumph to restore. Where now thou Canaanite art thou ? where all thy maddened crew ?

Hittites begone, no more appear, to hurt or to annoy,
 Now Israel's Sons in peace succeed, and Canaan's land
 enjoy ;
 Behold, from Edom, I appear with garments dipped in
 blood :
 My Sons are freed, and saved, and washed amidst the
 purple flood.

The Spirit and the Bride invite, and offer wine and milk, but not to Mockers here ; mercy benign appears ; the Gospel Sun embraces all, Infinity of Love and Grace ; Gentiles and Jews invite no more from Love to part ; Six Days are past ; Peter, James, and John * behold my Glory in the Word.

Before we dismiss this part of our subject we shall introduce a prophecy of Christ's coming in the Flesh in this latter time in the manner already described, which we find recorded in the 16th Psalm ; the language of which, and its import and meaning, have been falsely handled and wrongly applied, by the professing Christian Doctors of Divinity, they not knowing the Secret Councils of the Most High, or how he meant to send his Son to redeem Mankind, or when, for God had not revealed it to them ; the Knowledge of it was " sealed up, and closed till the time of the End." And the learned (so called) have applied the language of this Psalm to a person whom they say appeared among the Jews near two thousand years ago, whom they say was very Essential and Eternal God ; and very Man also ; but how he could be very Essential and Eternal God, the Creator of all things, and yet need council and instruction as the Psalm saith he did, we cannot make out ; and how he could be very Man when they say he was not begotten by a Man but by God, we cannot understand. For, to be a very Man ! certainly he must be begotten, and have come into the world in the ordinary way in which Mankind are generated. Out of God himself must have come the seed, that produced the body, for the Woman, the female has no seed in her that could produce a body without the Male, (naturally,) for it is in the male the

* These three names. Peter, James, and John, are as one, and do express the name and nature of the New Man ; Peter, a Rock or Stone, James, a Supplanter or maintainer ; John, the Gift, Grace, and Mercy of God, or Sent. These are the three that bear record in Heaven, or in Zion, the Church.

seed is, and therefore he could not be very Man, nor the seed of the Woman, as Babel teaches, and as a proof that there never was such a person born of a Woman in the way we have heard from our teachers, he did not perform what the Scriptures say the seed of the Woman should perform. When they say he came, viz. "*The Seed of the Woman shall bruise the head of the Serpent*," i. e. that he should destroy the Power of Evil, and redeem Man from it; and now we leave men of candour and reason to judge, and to ask what Redemption from Evil and Sin have men known any more from that time to the present, than was experienced by those that lived in all former ages, and they who will no longer be priest ridden, nor suffer their senses and reason to be imposed on, will give a decided and unequivocal answer to this, and say we see none of the human race redeemed from evil since the commencement of the Christian era any more than before. Then how can Men without falsifying the word, apply the language of this Psalm to such a character, as they say was so miraculously born, and at such a period of time, for the word stands in this Psalm as it does in all the Scriptures, to be fulfilled in the End, and in a Human Being, in whom the Spirit of Truth comes, who is made (by the Spirit and power of God) a living soul, and in whom the Last Adam, the quickening Spirit, makes his appearance; and this is he who, becoming Man in Man, in the Humanity, who useth the following language recorded in the Psalm; see 1st verse. "*Preserve me, O God, for in thee do I put my trust.*" 7th verse, "*I will bless the Lord who hath given me Council:*" (saith the new-created Being or new Man, the only begotten Son of God,) "*My reins also instruct me in the night season.*" i. e. God, my Creator, my Father, guides me by his Council; he sendeth his angels to minister unto me, which are the reins that guide me, which are held in his hand for that purpose; and by those I have been guided through the dark and dismal night season, and instructed when I was in the womb of the Eternal darkness; are they not all ministering Spirits, sent forth to minister unto them who shall be heirs of Salvation, these minister unto me when I was in my bewildered state, hanging as it were between life and death, enduring every temptation and trial for thy sake, and thou didst strengthen me to open the womb, and to break forth into the Light of Life, fulfilling what thy word of old saith, every Male that openeth the womb shall be called holy to the Lord. See Exodus, chap. xiii. ver. 2, Luke, chap. ii. ver. 31, "*by the strength of my God I have ran through a troop: by the help of my God have I leaped over a wall. Thou art he that took me out of the womb. Thou didst make me to hope on my mother's*

breast. (Psalm xxii. ver. 9.) Then the new Creature goes on further in the Psalm, saying, "*I have set the LORD always before me : because he is at my right hand, I shall not be moved ; therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest confidently. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life. In thy presence is fulness of joy, at thy right hand pleasures for evermore.*" Who is this that saith, thou wilt shew me the path of Life? Is it not the same that saith, thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption! Certainly it is, and we ask the professing Christians if this will apply to the person whom they say was begotten a God, yea, was God himself, was born a God! lived a God!! and died a God!!! *Could he say to God thou wilt shew me the path of life? did he not know the path of Life? could such a person be ignorant of the path of Life? and require a greater power than his own to open his understanding that he might know the path of Life perfectly?* Say, was this he that said, as is written in Psalm xl. ver. 6, Sacrifice and offering thou didst not desire; mine ears hast thou opened, burnt offering and sin offering thou hast not required; then said I, Lo, I come in the volume of the book, it is written of me, I delight to do thy will, O my God. Yea, thy law is within my heart. Read this Psalm through, for it is clear it is a prophecy of Christ, and consider it well, and see if you can apply the language of the Psalm to such a person as you think came into the world as you have been taught, and was such a person as you describe. See 1st verse, I waited patiently for the Lord, (now here is the language of the anointed.) and he inclined unto me, and heard my cry, he brought me up also out of the pit of noise, the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is the Man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies. Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts to us-Ward. Now all the commentators and preachers do allow that the 6th, 7th and 8th verses of this Psalm is the language of the Messiah, well, they say right, for it is so, but take notice, that he is one that once had his ears shut; i. e. he was void of understanding, for he says, mine ears hast thou opened, bored, or digged, for I was deaf to the the calls of Wisdom, and so foolish and ignorant was I, that I was as a beast before thee; nevertheless, I am continually with thee: thou hast holden me by my right hand: thou shalt

guide me by thy council, and afterward receive me to glory, Psalm lxxiii. ver. 22. Surely this is the language of the Messiah; yes, all the Psalms through, from one end to the other. *They are the language of us-Ward*, in whom the Spirit is become Man, in whom the word is made flesh “*Many O Lord my God, are thy wonderful works, and thy thoughts to us-Ward, they cannot be reckoned up in order unto thee.*” Now here is the character of the person mentioned, that there may be no mistake about this great and important matter. This is he whose ears were shut up in death, and was foolish, and ignorant as a beast till God opened his ears, and gave him an ear to hear; of whom it is said, “*He that hath ears to hear, let him hear,*” this is he who praises God for holding him by the right hand, and for guiding him by his council, and for receiving him to glory, bringing him into the heavenly light. The Sanctum, Sanctorum, the most Holy place, the Tabernacle, the Second Tabernacle, See Hebrews, chap. ix. ver. 7. The Tabernacle of God. Here the “High Priest is now entered by his own blood, which he has offered for himself and for the errors of the people,” fulfilling that ancient Type mentioned in this place, ver. 7, chap. ix. For take notice, the High Priest entered the Second Tabernacle, once every year, and offered blood, first for himself and for the errors of the people; and it must be allowed that those High Priests under the Law were Shadows or Types of him that was to come. “*Now in the end of the world!!!* to put away Sin by the sacrifice of himself.” Then be it known unto men, that this type must be perfectly fulfilled in the antitype, and it shews that the character in whom Christ is revealed, must in himself be a sinful Being, and he lays down his sinful life, signified by the blood, he gives it up to the Slaughter to be shed, and receives the Divine Life in exchange, entering into the Divinity, the holiest of all; and thus he receives remission of his own Sins, and Wisdom to know the Truth of the Scriptures, and to give the true knowledge of them to the people, and so cleansing them from the errors they were in, under the false Christianity up to this time, for it is now proved to a demonstration that neither their Preaching, nor their Ordinances, their Ceremonies, nor their Sacrifices, could take away Sin, which stood only in meats and drinks (such as the Sacrament of bread and wine, and water Baptisms, &c.) and divers washings, and carnal ordinances imposed upon the people, until the time of REFORMATION. “*Then said he, Lo, I come to do thy will, O God; he taketh away the first that he may establish the SECOND,*” i. e. he taketh away the old Covenant, he destroyeth the Babel of Confusion, wherein there are re-

membrance of Sins continually, wherein they complain still, (as you know they do every Sunday at Church!! That they are miserable Sinners, saying, "O God the Son, Redeemer of the world, have mercy upon us miserable Sinners." This old covenant God taketh away, that he may establish the second, the new covenant of life, and peace, where there is no more remembrance of Sins, "For the worshippers being once purged have no more conscience of Sins," and the doing away of this Old covenant is the End of the World, so much mentioned throughout the scriptures. Therefore it is written, Yet now once in the End of the World, hath he appeared to put away Sin by the sacrifice of himself.

We are aware of the arguments that may be brought forward by the professors of religion, against the Just and True application of this passage of Scripture out of the Epistle to the Hebrews, they will argue that the Apostle speaks, and refers to the doing away of the Jewish Laws and ordinances only, but we can tell them that the Spirit of God, by whom the Scripture was indited, instructs us much further, pointing us to the last days, and the professors of Christianity must prove to us that since the setting up of their Religion, all carnal ordinances, the using of meats and drinks, divers washings and dippings, and various sacrifices in their worship, and the guilt of Sin has been taken away and not known at all, and that Christ put away Sin, made an end of it, and finished transgression, and established everlasting righteousness then, when they say he came, which righteousness has remained ever since, without diminition or decrease, but growing exceedingly more and more to perfect happiness, and complete bliss of the human race, before they can overturn Our Doctrine, for such must be the case when the Messiah was to come, according to the Scriptures, when he has finished the work that is given him to do, which is to open and explain the true meaning of the Scripture, which no mere man could do. Therefore 'tis written of the Messiah, Isaiah, chap. 40, ver. 10, "Behold, The Lord God will come with Strength, his Arm shall rule for him, his reward is with him, and his work before him, ver. 11, he shall feed his flock like a shepherd, he shall gather the Lambs with his Arm, and carry them in his bosom, and gently lead those that are with young." Let this chapter be read through and it will be found like all the rest of the Scriptures to be a prophecy of the Last days, when the Glory of the Lord, i. e. the True Light, should be revealed, and all flesh should see it together, when the Humanity Zion (see ver. 9.) that bringeth good tidings, should ascend into the high Mountains, i. e. into the Divinity, or receive the Divine nature, according to God's promise. And Jerusalem which bringeth good tidings

(which is the same character) was to lift up the Voice with Strength. i. e. Should bring strong arguments, TRUTH, "That bone of *him* that cannot be broken." "Lift it up, saith the word, be not afraid: say unto the Cities of Judah, behold Your God." Then in the new covenant, there is no more complaining; Sin is remembered no more, the recipients of the Divine power are no more Sinners, but Saints; no falling from grace is talked about in the New Covenant, but as it is written, "They shall abundantly utter the memory of thy great goodness, and talk of thy power," fulfilling what is written in Jeremiah, chap. xxxii, xl, "and I will make an Everlasting covenant with them, that I will not turn away from them, to do them good, But I will put my fear in their hearts that they shall not depart from me." Read, Jeremiah, chap. xxxi, xxxii, xxxiii, upon this subject, which are not prophecies of the destruction of the Jewish nation and of their restoration, as the Jewish teachers, and the Christian teachers also have taught, and do still think; for they will never see the Jews brought to their land, in the way they think; there is no such promises held out to them, no more than to other people: It is a sad mistake, and a dreadful perversion of the truth of the Scriptures, which they are guilty of, through ignorance of the true meaning of the word, they have advanced wild theories upon it, and made empty Speculations that will never be realized, because it is not what God meant by the word, they know it not, neither could any know it, till the due time came for the Secret to be disclosed by him that had hid it from the wisest, "and it is he only that hideth, can find."

The Chapters mentioned above, are prophecies, foretelling, The fall, and rising again, and restoration of Israel, or Ephraim, the Man of God, (see chap. xxxi, read, ver. 15,) and of the glories that should follow, in these last days. When Zion should be redeemed with judgment, and her converts with righteousness, and should enjoy all that happiness promised throughout the scriptures. "For to him gave all the Prophets witness, who prophesied beforehand of the sufferings of Christ, and of the glory that should follow." It will, no doubt, be said by some, this man bringeth strange things to our ears; Yes, we are quite aware of that, but these are some of those things of which it is said: Eye hath not seen, nor ear heard, nor hath it entered into the heart of Man to conceive the things that God hath laid up for them that love him, but he hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. Is it not written in the Scriptures, "Behold I make all things new," "A new heart also will I give them, and a right spirit will I put within them, They shall be my people,

and I will be their God." Then marvel not, for every thought must be new, when God revealeth the truth of his word, for without the revelation of his Spirit, no Man could understand his word, and no man (however hard it may seem, and cutting to human pride) ever understood the Scriptures at all; therefore all their religion is wrong, and as an Old worn out Vesture it must now be folded up, and why should this offend any, seeing that it is God's will and pleasure it should be so, and that he told you long ago, that the fashion of this world passeth away, and all the empty doctrines and vain ceremonies of it, we are commanded to cast off; the Spirit saying to us, "Touch not, taste not, handle not, which all are to perish with the using, because they are the traditions, and commandments of Men."

Enough is now said, and sufficient proofs are brought forward from the scriptures of truth, to establish this point. viz: That the Son of God taketh upon him human nature in the fulness of time, that he cometh in one of the human Race, that One is Chosen as the immediate Vessel for the divinity to be made manifest in, who is called the flesh, and in whom the Word is made flesh, or becomes Man. Or, if it were not so, what means these words, in Colossians, chap. i. ver. 27. Christ in you, the Hope of Glory, i. e. Christ in you, the Body, the Church, the beginning, the first born from the Dead, (see ver. 18,) which (said the spirit) was a mystery, hid from Ages and Generations, but now is made Manifest to his Saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; Christ in you, the hope of glory, and if this was a mystery and God had hid the knowledge of it, how could any one get to know the mystery till God revealed it. For it is clear from Paul's own words, and from Peter's also, (who by the by, were neither Paul nor Peter, but only Prophets through whom the word was given to stand for the end, and they received those names by the Spirit, that they might stand as types of the Lord in human nature, who should be manifest in the end, who is the real Paul and Peter, and the substance of all other names.) The Prophet Paul, speaking by the Spirit, points to a future time, it is evident, from his own words, that the mystery was not revealed to them, nor were they the Saints meant by the Spirit, for the word stands for the end, the time when he says the Lord should come to be glorified in his saints, and this glorification of the Lord in his saints, was to take place when the Lord Jesus was to be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel. See 2nd of Thess. 1st chap. from 7th ver. again, another place says by the Prophet, "Be sober and

hope to the end for the grace that shall be brought unto you at the Revelation of Jesus Christ." Therefore if these two spake of a future time when the Lord, and the mystery concerning him and of his coming should be revealed, let it be understood and known by all, that no one could know Christ until the time when he should be revealed in his Saints, *It was Priestcraft that sainted all those who wrote the Scriptures, God did not*, and they were but types of the sanctified, they were types of Zion, in whom the Lord should appear in the end, in whom should come all the invisible angels of God, opening the Truth and Mysteries of the Word in the Human Nature, who should die unto Sin, and put on the Lord Jesus Christ; therefore it is written in Psalm cxvi. ver. 15, 16, Precious in the Sight of the Lord is the Death of *his Saints*. O Lord, truly, I am thy servant, I am thy servant, the Son of thine handmaid, thou hast loosed my bonds.

Now, here the individual servant of God, Shiloh, is called the Saints, spoken of in the plural, because in him is revealed the Trinity, the Father, the Son, and the Holy Ghost, and these three are one, and these are the Saints to whom the long hidden mystery of God and Christ is now made known, of which the word prophesied and foretold in the following Scriptures, Deut. chap. xxxiii. at the beginning. And this is the blessing wherewith Moses the Man of God blessed the Children of Israel before his death, and he said, The Lord came from Sinai, i. e. the Lord was manifest in the Bramble, the Bush that burned with fire, and was not consumed. The Lord appeared in sinful Humanity, Sinai, the thorny blackberry bush, yet this Sinai is called the Holy place, because the Lord chooseth it for his habitation; see Psalm, lxiii. ver. 17, the chariots of the Lord are twenty thousand, thousands of angels: the Lord is among them in Sinai, *in the Holy place*. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts in the Man. Yea, the rebellious also, that the Lord God might dwell, read further in Deut. chap. xxxiii. ver. 2, The Lord came from Sinai, and rose up from Mount Seir, unto them he shined forth from Mount Paran, and he came with ten thousand of *Saints*, from his right hand, a fiery law for them. Yea, he loved the people, (i. e. the Humanity in whom are the twelve tribes, or twelve fruits of the tree of Life.) *All his Saints* are in thy hand, and they sat down at thy feet: every one shall receive of thy words. Again, Jude, ver. 14, the Spirit here foretels that there should be scoffers in the last days, who would walk after their own lusts, making scoff and ridicule at the mysterious arrival of the Lord, when the way of his coming should be declared, because his coming should be so different to what the Human

Mind ever conceived or thought, therefore they would scoff, walking after their own minds even at the very time, and through the prejudice of education, the Religion that they have been brought up in, here called their own lusts, should make a mock and scoff at the way of the Lord's coming, because he comes not as they thought; therefore the word says, "*Behold the Lord cometh with ten thousand of his Saints;*" i. e. (not visibly, but invisible to the natural eye,) "*To execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers,* (i. e. they murmur and oppose the way of the Lord's coming,) *complainers, walking after their own lusts, viz. after their own Wisdom, and their mouth speaking great swelling words, having Men's persons in admiration because of advantage.*" Never was a prophecy more clearly fulfilled than this is at the present time, in the Religious Professors, who, in their minds, have planned the way that the Lord should come; but, behold, he is come quite the contrary way from Man's thinking; and so they persecute, through their ignorance and obstinate Self Will and Self Righteousness, which we would that they might repent of quickly. Again, Daniel, chap. vii. ver. 18, "*But the Saints of the Most High shall take the Kingdom* (meaning the Kingdom of God,) *and possess the Kingdom for ever and ever.*" Ver. 21, 22, "*I beheld, and the same horn made war with the Saints, and prevailed against them; until the Ancient of Days came:* (i. e. till Judgment was given to the Humanity,) *and Judgment was given to the Saints of the Most High; and the time came that the Saints possessed the Kingdom.*" Ver. 27, "*And the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey him.*" Here it is clear what, and who the Saints are, to whom the mystery hid from ages and generations is revealed, that it is nothing else but the Son of God manifest in the Flesh to destroy the Works of the Devil, and to condemn Sin in the Flesh, that Sin might no longer reign in the Flesh, but that grace should reign through Righteousness unto Eternal Life, that Christ should reign in the Humanity; Christ in you, personally, the Hope of Glory, not the Spirit, as it was given or spoke through the Prophets in former ages, but the Godhead bodily with Man. This we know will be very alarming to Babel, and they will say that some Blasphemer is come, because the natural Man discerneth not the things

of the Spirit of God. They are foolishness unto him, neither can he know them, because they are Spiritually discerned, and the Self-righteous are frightened at the declaration, that God fulfils his ancient promises to Man; viz. that he would come and dwell with Man, which is a Doctrine so clear throughout the Scriptures, that he that runs may read it. But such is the Ignorance and Darkness of the Human Mind, and so Erroneous are their thoughts of God that they have put the Lord far from them, that they cannot think God so condescends as is set forth in this writing, viz. that He so Great and Lofty a Being, (as they have set him up in their imaginations,) could ever visit poor low sinful Humanity in the way we describe, and come and dwell in it; and though we describe the Darkness of their Minds, they have set forth the outward and visible Humanity of the Lord to have been born sinless, and to live and die sinless; but it shall be our next business to show, what the Works of his immediate Flesh was before he overcame it, to make it a Heaven for himself to dwell in; and we shall find what the Scriptures say to be true, viz. "*That the Heavens were not clean in his sight, and he charged his angels with folly;*" i. e. his Church, the Humanity was not clean in his sight, and he charged his Messenger, whom he had appointed to bring the good tidings of peace to men, in whom the good Spirits are revealed, to whom angels minister, he charged him with folly, or with sin, for the following works were manifest in him. See Gal. chap. v. ver. 19. Now the works of the *Flesh* are manifest; which are, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strifes, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like. Again, Matthew, chap. xv. ver. 18, 19, "*But those things which proceed out of the mouth come from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*" These are the things which defile a Man. See also Gen. chap. vi. ver. 11, 12, "*The earth (i. e. Man,) was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all Flesh had corrupted his way upon the earth,*" Now all these things were found in the immediate Humanity of the Lord, which proves the necessity of his coming in the Flesh to destroy them, that he may enjoy his spouse without a rival. Now all these are spiritual evils, but the Spirit makes use of temporal types to represent them. Adultery (among men) is incontinency in a married person; they are said to commit adultery when they depart from their wife or husband and take up with

another; they defile the marriage bed and break their marriage vow. It was customary among the people called Jews, and other people of the east, to betroth young persons to each other even while in their childhood, at a very early age, even a long time before it was considered right for the actual nuptials to take place; the parents of the young persons, on both sides, agreeing upon the matter, and the young persons plighting their troth to each other in a solemn manner, to wed with none other, but to keep chaste for the person to whom they made their promise; and so they considered themselves bound not to keep company with any other person, or to give another the least encouragement to offer a temptation to them whereby they might be placed in danger of breaking the vow; and they were considered as much married, in the eye of the law and all parties, as if the ceremony had taken place, though that could not be until each became of proper age. When the proper time arrived for the celebration of the nuptials, the young man wishing to take his Bride home, all things were put in order for the completion of the union; but if the young woman retracted, she was immediately considered as having had her affections seduced by some other, and was looked upon as an adulteress, as she refused to perform her vow that she had formerly made with her own lips. She was considered as a fornicatress, an unclean and lascivious person, running and roving after other men, and was rejected and despised as an Harlot.

Now this custom of previous betrothing was the working of God in the people, though they knew not for what end, only it was their custom to act in this way, but God had a design in it, and that was, to set the Type or Shadow of the End, which was set in, and by this custom, even as all the customs, religious ceremonies and ordinances among the people of those days, happened for in-samples; or for types, as the word saith in 1st of Cor. chap. x. ver. 11. And they were written for our admonition, N. B. upon whom the ends of the world are come; i. e. they were written, they were recorded in Scripture for the admonition and instruction of the person (in particular) in whom these types should have their fulfilment, who is called the Man of God; for the word saith, "All Scripture was given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness, that *The Man of God*, or the Humanity should be perfect, thoroughly furnished unto all good works." Now, we know, and are fully aware, how new this Doctrine is to the ears of men, but they must know that God's ways are not as Men's, nor his thoughts as theirs, but quite contrary, and a way of fulfilling his word which

they never thought of, is here plainly shewn and proved from the Scripture itself, which is fulfilled in the appointed Character, and at the time decreed by God in his Infinite Wisdom. The Scriptures abound with prophecies, foretelling of a time to come, *When Man should be taken into union with God, and be put in actual possession of the enjoyment of all good, which great blessing was reserved to be dispensed in the latter time, and not before.* So abundant and frequent do we find these prophecies in the Scriptures, that to a people like the English who are so conversant with the Letter of the Word by frequent reading it, they hardly need us to say anything, or to bring Scripture proofs of it; but in order to direct the attention more particularly to the blessed promises of God on this point, we beg leave to refer our readers to the following Scriptures.

First, Matthew, chap. vi. ver. 13, Rev. chap. xx. ver. 1, 2, 3, Job, chap. xxxii. ver. 11, 12, 13, Psalm ii. Psalm lxxii. Daniel, chap. ii. ver. 44, chap. vii. from ver. 13 to 28, Rev. chap. ii. from ver. 25 to 30, chap. iii. ver. 21, chap. vii. from ver. 9 to 18, chap. x. ver. 5, 6, 7, chap. xi. from ver. 15 to 20, chap. xii. ver. 10, 11, 12, chap. xiv. ver. 2, 3, 4, chap. xv. ver. 2, 3, 4, chap. xix. from ver. 5 to 22, chap. xxi. from ver. 3 to 9, Zephaniah, chap. iii. from ver. 2 to 21, Zechariah, chap. ii. from ver. 8 to 14, chap. iv. ver. 6, 7, chap. vi. ver. 12, 13, chap. viii. ver. 7, 8, 20, 21, 22, chap. xii. from ver. 8 to 14, chap. xiv. ver. ix. 9, 20, 21, Malachi, chap. iii. ver. 16, 17, 18, Micah, chap. iv. from ver. 1 to 13, Micah, chap. vii. from ver. 16 to 21, Ephesians, chap. i. from ver. 3 to 16, Colossians, chap. i. from ver. 12 to 21, Isaiah, chap. i. ver. 27, 28, chap. ii. from ver. 2 to 22, chap. iv. from ver. 2 to 7, chap. xi. from ver. 1 to 10, chap. xii. from ver. 3 to 7, chap. xiv. ver. 7 and 32, chap. xxv. ver. 6, 7, 8, 9, chap. xxvi. ver. 20, 21, chap. xxviii. ver. 12, 13, chap. xxxv. ver. 10, chap. xl. ver. 5, chap. xli. ver. 9, 10, chap. li. ver. 1, 2, 3, chap. lii. ver. 2, 3, 11, 12, chap. liv. ver. 4, 5, chap. lv. ver. 17, 18, 19, chap. lvi. ver. 12, 13, 22. Now here are a few Scriptures out of the vast number that might be brought forward to prove the assertion made above, viz that God promised to come and dwell with Man, making him happy in the enjoyment of his love and goodness in the latter day, but not until the due time; and when the time draweth nigh to put his decree for Man's good in force, and to fulfil his ancient promises that he gave through the Prophets, and caused to be recorded, that they might be handed down to this time. Then the Lord appears, visiting by his Spirit, one of the human race, who is the mark for all, to fulfil in him the type or shadow already mentioned, viz. of the young Man and Maid entering into a covenant or

agreement to be married in a short time, and betrothing themselves to each other prior to the marriage. The young Man in this figure represents the Lord, and the Maiden represents the Person, whom the Lord intends to take as his Humanity, Spouse, or Bride; the one out of all the human race, and as the youth in the figure woos the young female till he obtains her promise to wed, when the proper time comes, he pays great attention to her, making her presents and shewing every token of his love, thereby proving the justness and uprightness of his intentions and fixed determination to perform his vow made unto her! Even just so, God, by his Spirit, visits and woos the Human Being whom he intends taking for his Bride, often shining by the Light glance of his Eternal Love into the Mind of the Creature, by which the Being sees a part of his Love, his Excellency and Glory; many tokens he receives of his love and favour, in Dreams, Visions, and Revelations, by the secret Ministry of Angels, who are the ministering Spirits sent forth to minister unto the Human Nature, who is to be made an Heir of God, and Joint Heir with his Son. The Spirit works in the heart and mind continually, day and nights, causing him to search the Scriptures with intense desire to penetrate into their mysteries, and to view their blessed promises till the Creature comes, as it were, so enraptured with the Glorious prospect of bliss, and sees such excellency in God, that he vows in heart and mind to be the Lords; and thus the spiritual betrothment takes place, and the Lord promises by his Spirit and vows Eternal and Everlasting Love. Then the Creature is sealed to the day of redemption, in which is fulfilled that word, which saith, speaking to the Character, "*After ye believed, ye were sealed with that holy Spirit of promise which is the earnest of the incorruptible inheritance until the Redemption of the purchased possession, to the praise of his glory.*" For what or who is the Lord's purchased possession, but the Humanity? whom the Lord hath purchased and bought over unto himself by the gifts and influence of his Spirit, having given such a portion of them in the betrothment, that was sufficient to bind the agreement, till the time should come when the whole of the purchase money should be paid, viz. when he should bestow all the gifts and graces of his Spirit upon the Human Nature, his Bride, his possession, which should redeem the Humanity from the hand, or grasp of the Evil Power, which he well knew would use all arts to seduce his betrothed Bride, quickly after the betrothment, that the marriage union might not take place; and let it be understood that the Lord doth not take the Human Nature thus, betrothing it to himself, for any good that was in it; but while dead in sin, he takes it, as it were, for better or worse,

and never to part. We mean that he makes no account of its being evil, but he takes it that he might make it good, for it could not be good alone; but when the Human Nature is taken into the Divine, then, "*it is the twain making one new Man, so making peace.*" Now this subject is strongly set forth and foretold in the 16th chapter of the Prophecy of Ezekiel; read from the 1st verse. "Again the word of the Lord came unto me, saying, Son of Man, cause Jerusalem, (i. e. the Human Nature betrothed,) to know her abominations, and say, Thus saith the Lord God, unto Jerusalem; thy birth and thy nativity is of the Land of Canaan. Thy Father was an Amorite*, and thy Mother an Hittite; and as for thy Nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field to the loathing of thy person in the day that thou wast born. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when in thy blood, LIVE: yea, I said unto thee when thou wast in thy blood, Live, I made thee a million, as the bud of the field; and thou hast increased and waxen great, and thou art come to excellent ornaments: thy Breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare; and when I passed by thee, and looked upon thee, behold, thy time was the time of Love, and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the LORD GOD, and thou becamest mine."

Here is one of the strongest, fullest, and most comprehensive prophecies in all the Scriptures, foretelling and shewing how God deals with the Human Nature in the end; sealing the Humanity for his own, swearing unto it, making a covenant with it, from which he never swerves, notwithstanding the Human Nature, (it is evident from the rest of the chapter,) falls away from her first love, and follows other lovers, after having many gifts of the Spirit, of which you may read from the 9th to the 10th verse. Here you see how the Creature had the word of God given him in great measure, signified by being decked with fine clothing, jewels, earrings, &c. and a crown; but alas, pride was not slain, and the Creature though having the word of God wrought within him of which he was exceedingly fond, yet he had not the true and right

* Bitter talking, harsh judging people, cruel rebels. Hittites signify being broken assunder, or astounding; these were the Spirits that begat and brought forth the individual Humanity of the Lord, like all others of the Human Race, in the mere natural world.

Knowledge of it, and corrupted it by mixing it with his own earthly Wisdom and the Doctrines of Devils that were in him which he received by tradition from his Fathers. Therefore in the 15th verse he is accused of trusting in his own beauty, and thereby adulterating the Word of God, and in this manner playing the harlot with other lovers: that is, by still adhering to the Doctrines of Men, the false Christian Doctrines, those seducing Spirits brought forth by all the teachers in the Great Babel; thus the Humanity committed adultery and became the “unjust steward that wasted his Lord’s substance,” as the 17th verse sheweth. “Thou hast also taken my fair jewels, of my gold and my silver, which I had given thee, and madest to thyself Images of Men, and didst commit whoredom with them.” Thus the vow was broken, and the Creature was unfit to enter into the marriage union, not having on the wedding garment, viz. obedience; and in this Sin of Adultery was centered all the rest, viz. Fornication, Uncleanness, Laciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such-like. *Idolatry, of which all the Professing Christians are guilty, because they have set up the outward and visible form of a Man to worship, calling it God.* Witchcraft, i. e. sporting or trifling with the Scriptures, and changing them into any, and every form or meaning to suit their own purposes, by slight of hand, by which they (the teachers) bewitch the minds of the people with falsehood, representing God to them as an horrible Monster, that from all Eternity choose one part of Mankind to Salvation, and set the others apart for Damnation, by which Doctrine, and all the others, Men’s Minds have been bewitched, by which they have been befooled out of their senses, and so caused a distance in the mind from God, and not love but hatred of God and of one another, causing Variance with God, and not agreement, for how could Man love a God that he is told was such a terrible God, and had prepared a lake of liquid Fire and Brimstone to burn him in both soul and body to all Eternity, and cause seditions, rebelling against God’s gracious Laws and Government, and still go on begetting an infinite number of Heresies; and the Truth of this you see before your eyes daily. See the different Sectarians and new Speculations, and Conjecturings on the Scriptures, new Forms and Modes of Worship, fresh invented Ordinances, Sprinklers, Dippers, Eaters of Bread and Wine, Seekers, Trumpers, Ranters, Thumpers, Revivalists, who pray, roar, rant, and bawl after God, like Baal Worshipers, and all their noise God is deaf unto; there is neither Voice nor Hearing; these Heresies are numerous, and the Performers

are filled with the most abominable Spirit of Selfrighteousness, and think themselves Holy and Righteous, and despise others, and exalt themselves even above the Wisdom of God, in a wicked emulation and envy and strife against the True Light, and against all others that do not worship as they do. The consequence is, they are filled with murder, for their own opinion upon the Scriptures, and their new inventions and forms of worship murder (in effect) the Spirit of Truth, Deceit, Debate, Malignity, Whisperers, Backbiters, Haters of God, i. e. Haters of the True Light; and they are intoxicated with the mixed wine of their own notions and unscriptural inventions, and revel and riot in their vain conceits, thinking that God is worshipped by bodily exercises, religious eating and drinking; all which things are to perish with the using, and were imposed on men till the time of REFORMATION, which, blessed be the God of all Grace, is come at last.

The True Reformers are called from all these abominations and vanities, "*Touch not, saith the Word, taste not, handle not,*" for they are all the Doctrines and Commandments of Men, which must perish; OBSERVE NEITHER SABBATHS, FEAST DAYS, FAST DAYS, GOOD FRIDAYS, NOR ANY OTHER DAYS, but be free, for God is Love and changeth not. All the ordinances that God requires of us (the Reformers) is to love him that first loved us; to delight in his Wisdom, Goodness, Mercy, Truth, and Justice, who has decreed to destroy our adversary, and to save Man; cast off therefore all Forms and Ceremonies, LEAVE THE CHURCHES AND CHAPELS OF THE OLD BOND WOMAN, for it is written, "*Cast out the bond Woman and her Son, for the Son of the bond Woman shall not be heir with the Son of the free.*" My God is my Everlasting Life, his strength is my support, his presence the height of all my joys; I know his Power, feel his Love, and live in his Divine Embraces. Sensible to know the Voice of my Shepherd, for his words are Life and Power; empty sounds are nothing to me, for I can hear no voice but that of Life; therefore while my God liveth I cannot die, because he only is my Life, and my place is only to enjoy, for it is my strength to set still. Conscious of this, my peace is become like a mighty river; none can either add to or diminish my happiness, because my God cannot change; therefore I stand firm, fixed upon my own Rock of Eternal Ages, and fear no evil, because the Lord is my God, who is become my Everlasting Salvation.

Having now digressed a little from our subject to give some vent to the grateful Effusion of the Mind, which is overwhelmed as it were, with a flood of joy, in the consideration and enjoyment of the wonderful Power and Love of God,

in delivering me his Servant from the Iron hand of Bondage and Death. We return again to shew that the Bride was polluted by all those train of evil Spirits before mentioned, for as the immediate Bride is one of this world, consequently, all the Sins of the World are found in the Humanity, and these seducing Spirits, still work and darken the Understanding, so that the Creature is prevented by them, of accepting her Husband, and she falls by their influence from her first love through the aboundings of Iniquity, to which very circumstance the word points in the Epistle to Timothy, chap. iv. ver. 1, foretelling of it. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith; i. e. the Human Being, chosen for the Lord's Humanity should depart from God. N. B. After having been with him, or after having entered into a covenant with him, as before described, giving heed to seducing Spirits and Doctrines of Devils; those Devils are all the teachers of religion, who teach the Letter and not the Spirit, and who speak lies in hypocrisy, having their conscience seared with a hot iron, they are called Devils, because of the Spirits of Error which inhabit their Minds, and which they willingly follow. Now, mind, that it was in the latter times that the Spirit said this falling away was to happen; and in another place you are plainly told that the day of Christ should not come before there came a falling away first, and that Man of Sin be revealed! See Thess. chap. ii. and in the Bride, the purchased possession, this Man of Sin must be revealed, and in the manner we are describing, to fulfil what is written in Isaiah, chap. liii. ver. 5, "*He hath made the iniquities of us all, to meet upon him;*" (for so the Hebrew reads it,) that is, upon the Humanity, who is him; for it is allowed that a Man's Wife is himself, for how could Divinity of itself suffer, and be nailed to a Cross of Wood, AND HOW COULD GOD DIE, as one of the Heathen Poets so erroneously have said, in these words,

"Well might the Sun in darkness hide, and shut her glories in,
When God the Mighty Maker died, for Man the Creature's Sin."

No, no, this could not be; it is the Humanity that falls away from her engagement and becomes the denying Peter, though he said at the first, in the time of the betrothing, though all men deny thee, yet will I not deny thee, I will go to prison and to death with thee, but alas, the silly damsel, the Spirit of whoredom, prevailed over the understanding for a short time, and made Peter (the Lord's Humanity) deny his Lord,

but yet know that in his heart he loved him, but here was the thing. The Creature had been brought up in Iniquity ; i. e. in the false Christian Doctrines, erroneous Opinions, and thoughts of God, as Babel teaches, that placeth God at an awful distance, from the Human Creature, and these had still a strong hold of the Mind, so that when it came to the point that the Marriage was to take place, the Creature, the chosen Bride, by his unbelief, fearing that God was too high and lofty to take him for his Fellow and Bosom Friend, Companion and Equal. These whorish Spirits caused him to err from the path of life, and by his unbelief he forebad the banns ; (as it were,) here was in reality the fall of the first Man, which is strongly represented and foretold in the 2nd Book of Esdras, latter part of chap. ix. and beginning of chap. x. See verse 38, chap. ix. *“ And when I spake these words in my heart, I looked back with mine eyes, and upon the right side I saw a Woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head. Then let I my thoughts go that I was in, and turned me unto her, and said unto her, Wherefore weepest thou? why art thou grieved in thy mind? and she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low. And I said unto her, what aileth thee? tell me. She said unto me, I thy servant have been barren and had no child, though I had an husband thirty years, and those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest. After thirty years, God heard me thine handmaid, looked upon my misery, and considered my trouble, and gave me a Son: and I was very glad of him, and so was my husband also, and all my neighbours, and we gave great honour unto the Almighty, and I nourished him with great travail. So when he grew up, and came to the time that he should have a wife, I made a feast. And it came to pass, that when my Son was entered into his wedding chamber, he fell down and died. Then we all overthrew the light.”* N. B. The woman here is Zion, the Bride, the Humanity. The Son is the Faith and Love that the Creature had begotten in him ; Faith to believe that God would fulfil his promises to Man ; and Love, that desired no other Love but the Love of God. But now when it came to the point to enter into the actual marriage, Faith fell and died, then the Light of Life was overthrown, the cold damps of inevitable Hell and Death seized the Mind, *“ The sorrows of death compassed me, and the pains of Hell gat hold upon me.”* This was the death of Christ. Now the vail of the Temple was rent, the

earth (i. e. the Human Nature) quaked, the rocks rent, and there was darkness over all the earth until the ninth hour. Gross darkness now seized the Mind, and Jerusalem could see nothing but her own abominations, as the word saith in *Ezekiel*, chap. xvi. "*Son of Man cause Jerusalem to know her abominations.*" Now the graves were opened, and many of the dead bodies of the Saints which slept, arose and went into the Holy City, and appeared unto many; i. e. Jerusalem now sees that by the whoredom and departing away from God, She has murdered all the sweet promises that was made her, or forfeited them; she murdered, she slew all the angels that ministered to her, she killed the Prophets, and stoned them that were sent to her, who now arise and accuse her of being their murderers. They arise within, in the mind, and she sees her murdered friends, murdered by her hands, who would have gathered her as a hen doth her brood under her wings, but she would not, therefore is her house, i. e. her heart left desolate, and in her is found the blood of the Martyrs of Jesus. See *Rev.* chap. xvii. ver 5, 6, nothing appears to her in this hell, this outer darkness into which she is now cast; but the Saints that she has murdered by her unbelief and disobedience, who stand before the astonished and affrighted mind, charging her with murder, and she is surrounded also by those Spirits that deceived her, and caused her fall, and are permitted to wreak their vengeance on her, for they now appear what they really are, Devils; though prior to this time, they appeared as angels of light; all her abominations flash on her loaded conscience. She is caused to know them, and they are read over within her by the power of God sent home upon the mind, which read in *Ezekiel*, chap. xvi. from ver. 15 to 36, and from 35 to 42. Read her severe Judgments, because she has broken wedlock, by listening to seducing Spirits and Doctrines of Devils, and is fallen into Hell, and the wrath of God is upon the Creature, Fears, Terrors, Vengeance, Fire, Hail, Storm, Tempest, and the cutting Whirlwind of the fury of the Lord is upon her. It is the day of Judgment when Man must give an account of himself to God, and answer for every idle word spoken by him, and give an account of the deeds done in the body; it is the day when God brings every work into Judgment with every secret thing; it is the day "when the Lord descends from Heaven with his Mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who are punished with Everlasting destruction from the presence of the Lord, and from the glory of his power." It is the days of vengeance when all things that were written are fulfilled. Which dreadful visitation is strongly described and foretold

by the Spirit through the Prophetess, Joanna Southcott, who prophesied of this, that should fall upon the character spoken of throughout her writings, as well as in the Scriptures. See the piece entitled the Day of Judgment, second part of Strange Effects of Faith, page 153. We shall here insert a part of it.

Thus must begin the awful scene,
 And all you'll call to mind,
 How in the bodies you have been,
 And memories quick you'll find,
 When face to face, from every place,
 Acquaintance all will meet,
 And every age I'll now engage,
 Will their companions greet.
 But when the sinners do appear,
 This will their peace destroy,
 To meet the foe, that here below,
 They did their ruin seek.
 The murderers will their sufferers know,
 And tremble at their feet,
 The scenes of war will then appear,
 For men in ranks must stand.
 And view each other face to face,
 As you do now view man.
 When this is done war will begin,
 And enmity appear,
 Men's consciences will burn within
 To meet their fellows here,
 Whom they ill-used or abused,
 By any artful hand.

Page 154. For none can fly that awful day,
 But must together stand,
 O what a scene will then begin
 When every rank turns round,
 And perfect like the seat of war,
 That day will sure be found,
 For, face to face, as in a glass,
 You surely all must meet,
 And as the day of battle is,
 You'll find the battle great.

No glittering sword that goes abroad,
 Nor cannons that do roar,
 Will strike more deep in any man,
 For every shot is here,
 And every dart to wound the heart,
 Of those that are unjust,
 That day will make some millions smart,
 For so to meet you must.
 An awful scene will then begin,
 And fast the shots will fly,
 You'll want no armour then of men,
 For every armour's nigh.
 Because IN MEN it all will come,
 And every wound go deep,
 Much louder than the cannons roar,
 Will then the sinners weep.

Page 155. The sinners smart will wound my heart,
 For to destroy their foe,
 And shew them of his bloody reign,
 While he hath reigned below,
 So he and I the cause will try,
 In that tremendous hour,
 No more I'll hear the sinner's cry,
 But free them from his power.

Thus have we given you a few lines from this grand and wonderful prophecy, which perfectly agrees with the Scriptures on the subject in hand, foretelling of the afflictions of Zion, and describing it exactly, as far as words can do it. This piece of poetry, like the Scriptures, was never understood. The Scriptures speak as though all the human race must stand at God's bar (as it were) to be judged; *and unlearned men have so set it forth, they not knowing better*; which Doctrine has terrified millions of men, and drove many out of their senses. The above piece of poetry speaks of it in just the same way. But after all it is found that it is fulfilled in one, in the way of the Lord's coming, in this spiritual visitation to the Humanity; in him the Lord appears; in him he is crucified, for the cross stood in the Human Nature, which cross is the Spirit and Power of Darkness; in him all Sin is revealed, and in him (in the flesh) it is brought to trial, judged, condemned, and the enmity slain, and on him was laid the guilt or the iniquity of all, for the Sins of all

were found in him, and by the Lord's appearing in him, Sin was made manifest, and all that is said of death and hell, and damnation, the Creature endured, for against him alone, all the threatenings and curses stood, that are recorded in Scripture, *for he was the wicked, yea, the Devil, while he stood in disobedience*; therefore the curses mentioned in Scripture and the threatenings of punishment being now fulfilled upon him, that tremendous day and hour is passed away, *and there is no more curse; no, nor Hell, nor Death, no, nor Devil*, for it is written, that Christ died, that through Death he might destroy him that had the Power of Death, which was the Devil. And now we ask the nominal Christians, pray what use was the Christ you have believed in to you? seeing he did not destroy the Devil, for it is clear from the Scriptures, that Christ by his death should destroy him; that the Devil should not be in existence any longer. How is it that your teachers still frighten you with the thoughts of the Devil, if Christ died, and rose again as they teach? They tell you that he died so long ago to conquer Hell; why then are you afraid of going to such a place, or to such a state; when you die. Ah, be assured that they know not the mystery of these things, but in these writings you will find the truth of them; these things all take place in the Humanity of the Lord, Zion, as we tell you, for it is written, "God's fire is in Zion, and his furnace in Jerusalem." God said in his word, he doth not afflict willingly, nor so grieve his Creature as he did, but to destroy the evil one, and all his host in the flesh, and to bring his Creature to obedience, to bring him to accept his hand, i. e. his Spirit of Truth in Wedlock. See Ezekiel, chap. xvi. ver. 41, 42, for proof of this.

And they shall burn thine houses with fire, and execute Judgment upon thee in the sight of many women; and I will cause thee to cease from playing the harlot; and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry. See again verses 58, 59, 60, Thou hast borne thy lewdness, and thine abominations saith the Lord. For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath, in breaking the Covenant. Nevertheless, I will remember my Covenant with thee, in the days of thy youth, and I will establish unto thee an Everlasting Covenant. Then shalt thou remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant, i. e. by thy Wisdom, or natural Understanding, before I laid my chastening hand upon thee, to cause thee to bear the curse; thou didst not know my ways,

neither couldst thou, until now that I cast thee down to Hell, and brought thee up again. I killed thee, to make thee alive, that thou mayest live in my Life. I wounded thee, to heal thee, and cure thee of thy lewd and wicked ways; so that my wounds were the wounds of a Friend. Now thou canst receive thy sisters, both the elder and the younger. Thou knowest that "I the Lord created evil the elder, as well as the good the younger. That I the Lord create Light, and I create Darkness, I do all these things;" and now thou sayest, It was good for thee that thou wast afflicted, for before thou wast afflicted thou didst go astray, but now thou keepest my statutes, therefore the evil is turned to thee for good, and I thy God have turned the curse into a blessing unto thee; and both these stood in thyself; they were thy sisters; so now the evil and the good are both made good unto thee, and now thou art and wilt ever be ashamed to open thy mouth in pride and arrogance any more, for thou seest that thou thyself exceeded all men in Sin, for I did not make myself known unto any as I did unto thee, and yet it was thou that didst play the Harlot and not others, but all things are done as I decreed. I let thee fall into the evil that I might bring thee to the good; thou must endure the curse before thou couldst have the blessing that I promised thee, and before thou couldst stand as a Priest, and a Prophet before me, and do my work, and be profitable to thy fellow men, but now thou canst have compassion upon the ignorant, and on them that are out of the way, and having been tempted, thou art able to succour them that are tempted, and "when there are castings down, thou shalt say there are liftings up;" because thou now knowest the Power and Faithfulness of thy God, thy Saviour, thy Husband, and thy Redeemer; and that I am now come to be the same unto all that chuse me for their God and King; "For brides alike, I'll make them all;" and now thou art converted, thou wilt strengthen thy Brethren, for thou art my instrument by whom I will work to perform this, and who shall let it, none can let, for he that letteth is taken out of the way.

Now herein is that Scripture (Jer. xxxi.) fulfilled, which saith, I have surely heard Ephraim bemoaning himself thus. Thou hast chastised me, and I was chastised like a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned, I repented, and after that I was instructed; I smote upon my thigh;* I was ashamed, yea, confounded,

* i. e. I laid my hands upon my loins, travailing in pain, I denied my own strength; I saw my former folly, the reproach of my youth I bore; for by the Thigh is meant the Loins

because I did bear the reproach of my youth. Ephraim, my dear Son ; a pleasant Child, for since I spake against him, I do most earnestly remember him still ; therefore my bowels are troubled for him. I will surely have mercy upon him saith the Lord. (N. B. Here it is evident the word speaks to a Human Being whom God calls his Son his dear and pleasant Child, on whom he will have mercy.) See ver. 21, Set thee up waymarks : make thee high heaps : set thine heart toward the highway, the way thou wentest ; (i. e. in thy first love.) Turn again, O Virgin of Israel ; turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter ? for the Lord hath created a new thing in the earth. A Woman shall compass a Man ! i. e. God hath created the new Creature in the earthen Vessel : which earthen Vessel, though a male in the outward figure, is called a Woman, because the Humanity conceives the Divine Nature by faith, and nourishes, and brings forth the Son of God, Isaac, as it is written, Hebrews, chap. xi. ver 11, Through faith ; i. e. through God, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful that had promised. N. B. This Sarah, is Zion, the Lady, or Dame, the Bride, the Princess, the WOMAN. N. B. Further, she was delivered of a Child when *she was past AGE* ; Mind, the Human Nature conceives, or has the promise of a Son, while dead in Sin, signified by Age, but as the Child grows in the Womb, the Woman, the Humanity, gains the Victory over the Old Age ; i. e. over Sin. She *gets past Age*, and her Son, the Spirit of Truth comes forth, which is her Salvation, in which is fulfilled that mysterious Scripture. "The Woman shall be saved in Childbearing," 1st of Tim. chap. ii. ver. 15. So here is the very new thing the Word speaks of in the passage above. A Woman shall compass a Man, and see ver. 23, following, *'Thus saith the LORD of HOSTS, the God of Israel, as yet they shall use this Speech in the Land of Judah ; (i. e. in Zion, the Land of Confession and Praise,) and in the Cities thereof, when I shall bring again their Captivity ; The Lord bless thee, O habitation of Justice, and Mountain of Holiness.'* And there shall dwell in Judah itself, and in all the cities thereof, Husbandmen ; (i. e. the Knowledge of the Lord,) and they that go forth with

or Strength, therefore you read in Exodus, chap. i. ver. 5, that all the Souls that came out of Jacob's thigh (for that is the word in the Hebrew) were seventy souls. The spiritual meaning of it is, the seven Spirits of God, which is the True Soul of Man, the new heart. This shall arise in him that struggles into life. For the word adds, Joseph was in Egypt ; i. e. the Son of God was in bondage in the Humanity ; yet here he must become the Saviour, Saph-nath-paaneah ; i. e. the Saviour of the World.

flocks. For I have satiated the weary Soul, and have replenished every sorrowful Soul; upon this I awaked, and my sleep was sweet within me."

Now all those Scriptures hitherto brought forward in this writing, applying them to their proper object, viz. to the Lord's coming in the Humanity as we say, where all is fulfilled, BUT MEN, NOT KNOWING THIS SECRET, HAVE APPLIED THEM WRONG, they have in their Sermons applied them to all Christians as they (the teachers) call their Prose-lytes, and thereby have deceived themselves as well as others. For they were all written for the Man of God, and all pointed to him. This assertion will not be pleasing to the proud in Spirit, who will murmur against the good Man of the House that is come to detect their deceit. But how will they go about to confound him, for with all their learning they have never been able to link the Scriptures together, as he doth, though it is done in such simple and plain language. No; they will certainly find that this simple bird will confound the wisest head, for this chain is it that binds Satan, Rev. chap. xx. We were frequently warned throughout the Scriptures that there was something behind to be revealed in the latter time, a Secret kept back, shut up and sealed till the time of the end; therefore it is said, "*There is a path that no fowl knoweth, and the Vultures eye hath not seen. The Secret of the Lord is with them that fear him, and he will shew them his covenant;*" i. e. This new Covenant God manifest in the Flesh, but this Secret is now revealed as the Word saith, "*Surely the Lord God will do nothing, but he revealeth his secret unto his Servants the Prophets.*" Shall a trumpet be blown in the city, and the people not fear? Shall there be evil in a city and the Lord hath not done it? The Lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy? Amos, chap. iii.

What mean those Scriptures, for it is very clear that the Men called Prophets in former ages did not know the mysteries of the word that was given them by the Spirit, and all know that the Divines of modern date are ignorant of the true meaning of Scripture, there is nothing revealed to them, and they deny all immediate revelation; therefore they cannot be the Prophets to whom the Secrets of Wisdom are revealed; they get their Education at the Universities from books, and that is all the Revelation they want. There they learn to walk in Craftiness, and handle the Word of God deceitfully, and they come out well polished with good words and fair speeches, by which they deceive the simple, and the people think that they have the Holy Ghost; and why not, for the Bishop has laid his hand upon the new made Divine's head, saying, Receive ye the Holy Ghost. "Who-

soever sins ye remit, they are remitted unto them ; and whosoever sins ye retain shall be retained." Alas, God knoweth, and I, his servant, do know that *this is an horrible error, an awful delusion*, for a man to arrogate such power to himself, to pretend to such a gift, with the power to confer the same on others, when his works prove that he has it not, and will persecute, and prosecute by law, those that find out and bring to light those evil things, by means of the Holy and Just Spirit of Truth which they have received from God, for this very purpose. But, notwithstanding their persecution, the delusive and abominable error must be met full in the face. Yes, and we will stare the whore out of countenance, till she blushes for her uncleanness, and departs from such evil ; and though "*The Heathen rage, and the people imagine a vain thing ; yet God has set his King upon his Holy Hill of Zion.*" This is that City of which it is said, shall there be evil in a city, and the Lord has not done it? Here the great Trumpet of the Jubilee is now sounding ; the Seventh trumpet which declares "*the Mystery of God is finished,*" i. e. it is now opened ; it is made known in this writing how the Lord is become a Man ; it is no longer a mystery. It is finished, all the former Prophets are now risen again in one ; i. e. in Zion. Here stands the Great Congregation, and the Lord is in the midst of them in the Holy Mount. Here then the Secret is made known to his servants, the Prophets. Here then the Lion hath Roared, who can but fear ? Here the Lord God hath spoken, who can but Prophecy ? Surely those that say they believe the Bible, must believe that these last quoted Scriptures were given by the Spirit of God, and must have a Meaning and a Fulfilment. Then here it is, and we have shewn you the evil that God has done, or made manifest in the city, viz. the Humanity, which was called the Bloody City, because of the evil that was found in it. See Nahum, chap. iii. "*Woe to the Bloody City : it is full of lies and robbery.*" Again, Zephaniah, chap. iii. "*Woe to her that is filthy and polluted, to the oppressing City ; she obeyed not the voice ; she received not correction ; she trusted not in the Lord ; she drew not near to her God.*" And we have shewed you also the woe that came upon the City for the destruction of the Flesh ; that the Spirit alone might live in the day of the Lord Jesus. Now the learned (so called) have told the people that this city was a city literally that was meant ; viz. the ancient city Jerusalem. But they know not the thoughts of the Lord, for this city is a Human Being, as we have before said ; even the person in whom the Lord is revealed. It was full of lies and robbery, it was full of blood ; i. e. Sin, and in it was found the Iniquity of all ; therefore in it

Sin was condemned, the woe came upon it. This is that little city mentioned in Ecclesiastes, chap. ix. ver. 14, "*There was a little city, and few men in it; and there came a great King against it, and besieged it, and built great Bulwarks against it. Now there was found in it a poor wise man, and he, by his Wisdom, delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than Strength; nevertheless, the poor Man's Wisdom is despised, and his words are not heard.*"

Now the Ministers of Religion tell the people that these Scriptures are nonessentials, and that the People need not to know their meaning, they are mysteries they say, and there is enough for Salvation in the Bible without these things: and they had better not trouble themselves about those abstruse parts of Scripture. *But what a cheat is this, when in the pulpit they tell the people that the Bible is the revealed will of God. Well, liars ought to have good memories!* if they wish to go undetected, for here they detect themselves. If it is the revealed will of God, ought not the people then to be made acquainted with it; and we read that the Knowledge of it all should be made manifest and come abroad. *But a man cannot teach another what he does not know himself.* But such is the pride of these Teachers, that they would not be thought to be ignorant of the meaning of Scripture, although they well know in themselves that they are, and they nicely wrap it up, and get over giving an explanation to a serious and thinking person in the way above mentioned. Let them not be offended at this for they know we speak the truth in it. *Our object is not to bring them into contempt, as we are falsely charged with, but to bring bad principles and practices into contempt, and that they may see their errors, and depart from them, and that the people might be no longer deceived by pretended Divines,* for God has said, and it is recorded in the Bible, that he would make diviners mad, and would shew to all men that they had not the cup wherewith they might divine. For had they had this cup, (see Gen. chap. xliv. ver. 5,) wherewith Joseph divineth they would have divined aright, and would have known that Jesus Christ comes in the Flesh to destroy the Works of the Devil in it; which works we have pointed out from the Scriptures themselves, and have proved that they were in the very Flesh of Jesus Christ, and those that deny this must deny the Bible altogether, and we will bring against them the charge that they without any grounds whatever bring against us, viz. that they deny that Jesus Christ came in the Flesh, and are deceivers, and against Christ, for the truth is, that the Flesh in which Jesus Christ

did come, all the bad works that we have mentioned were done in it, as the word saith, Rom. chap. vii. ver. 5, "*For when we were in the Flesh the motions of Sins which were by the Law, did work in our members to bring forth Fruit unto Death;*" and again the Word saith in another place, "*For we are members of his Body, of his Flesh, and of his Bones;*" i. e. (very plainly,) when he (the Spirit) taketh the Human Nature upon him, that Human Nature is himself, even as a Wife is the Partner of her Husband's Blood, or Life; she is his Body, his Flesh and Bones; so then in the very members of Christ, sin did work to bring forth fruit unto death. Yes, in his immediate Humanity, for it is of him (in particular) the Spirit is speaking in this passage, who was in bondage to dead works, in the fleshly sense of the word, striving to keep the Law in the Letter, that he might be saved thereby, and Paul was the Type or Shadow of him in whom the word should be fulfilled, as it now is, and it is not the language and experience of any one that lived in former time, let him be called what he may, the Word stands for the End, and is descriptive of the struggle that the Lord's Humanity should have in casting off dead works, that he might rise from the dead, and serve in the newness of the Spirit, and not in the Oldness of the letter. And then when the first-born (the true Paul) passes the Gulf, and arises from the Dead, passing into Heaven itself; i. e. into the Heavenly Light and Spirit of the Word; i. e. putting on the Lord Jesus Christ. Then he is the Apostle and Instrument of God, whereby the True Light is conveyed to others, and so the resurrection of the dead takes place. Therefore it is said, "*He died for our Sins;* (i. e. as if the people said,) *our Sins killed him, and he is risen again for our justification;*" for you see, Paul, or rather the Spirit personating the Character, and using the language of him, saying Sin revived, and I died. Sin deceived me, and slew me, and it wrought in me all manner of concupiscence. Sin taking occasion by the Commandment, wrought in me the foul disease; fulfilling also that word in Psalm xxxviii. which points also to the same character, "*I am troubled, I am bowed down greatly. I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my Flesh. I am feeble and sore broken; I have roared by reason of the disquietude of my heart.*" Is this indeed the language of Jesus Christ? Yes, it is the language of the Flesh, the language and experience of the Human Nature who contracted all the foulness and filth of Sin in the very extreme, by departing from the Lord, her Husband, and following the foul Spirits of the world, cleaving to the Doctrines of Devils, as we have before described, which the Spirit com-

pares to a certain disease that makes the body filthy, foul, and loathsome; *which disease is contracted by persons departing from rectitude, and corresponding with unclean persons, and life and comfort is despaired of for ever, and for which there is no cure, but by violent means, performed by a mercurial operation, which draws the foul humours out of the mouth, and changes the whole system of the patient, giving him new blood.* This disease is certainly the most horrible of all diseases, and the worst to be dreaded of any, for its effects are dismal beyond all description, and **UNHAPPY THE BEING WHO DEPARTS FROM MORAL VIRTUE AND CONTRACTS IT.** We shall not attempt a description of its dreadful ravages upon the poor Victims, for alas, it is too well known among the depraved circles of mankind. But yet, were we to describe it in all its Horrors and frightful Shapes, and pourtray before your view the dismal effects that it has upon the Mind, by filling it with the most dismal Gloom and awful Melancholy which no tongue or pen can fully describe, besides the horrid and frightful Spectacle (in some cases) it makes of the body; yet all, all, would be too faint to represent the doleful sufferings of the Creature in the fall. The agony of the mind is described in numerous parts of Scripture, particularly in the Psalms; the Spirit of a Man may sustain his (bodily) infirmities, but a wounded Spirit who can bear, and that none ever knew but him of whom it is said, "he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our peace was upon him, by whose stripes we are healed." Again, "and being in an agony he prayed more earnestly." Again, "who in the days of *his flesh* when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from DEATH, and was heard in that he feared, though he were a Son; yet learned he obedience by the things which he suffered." Heb. chap. vii. ver. 8. Question,—Who was this that learned obedience by what he suffered? Let reason answer, for the reformed religionists practice reason, they say. *Was it then, or could it be a person who was never disobedient? Surely not, for if the Human Nature of Christ was never sinful, it could never be disobedient, and consequently had not to learn obedience through sufferings.* It need not to be overwhelmed in sufferings, that it might thereby be taught and compelled to submit to the Divine will, if the Human Nature was originally and by Nature God, as the old False Christian Teachers teach; no, this Doctrine will no longer pass. The Human Nature that the Son of God came in (according to the Truth of the Scriptures) had to undergo the direful sufferings spoken of throughout the

Scriptures, that thereby the works of the Devil, the powers of Darkness might be destroyed and cast out of it, to fulfil what is written, "Now is the Judgment of this world; now shall the Prince of this World be cast out;" and here we ask what is meant by the Prince of this World? We answer, by the Prince is meant, the Spirit of Pride and Opposition, that through ignorance reigned in the Humanity. This Princely power should be cast out of the Human Nature, that the Lord might reign in it; therefore it is said in another place alluding to the same thing; "O thou profane wicked Prince of Israel, whose day is come, *when Iniquity must end.* Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him;" i. e. until Obedience shall come, shall be effected. I will punish, I will overturn. And again, I will be exalted in the Earth, I will be exalted, and I will give the Crown to Obedience; Obedience shall gain the Crown of Life, "as by One Man's Disobedience, many were made Sinners. So by the Obedience of One shall many be made Righteous;" i. e. The Humanity (spoken of as many because all stand in him,) by his Disobedience became a Sinner, (and so would all the Human Race had they been visited as he was; so by his Obedience at last, which was effected and made perfect through sufferings, he is made Righteousness, and had the whole Human Race been dealt with as he was, they would have yielded Obedience too, and be made Righteous, so that as Sin was imputed to the whole, because of his Disobedience; that is to say, by the ignorance of this One and his consequent Disobedience, it proves that all Human Beings would have been disobedient as he was, for they are alike; all would Sin against the mysterious ways of God, if visited by him to fulfil his purposes as the One was; so by this they are all proved to be sinners, all proved to be ignorant of God and disobedient, so the sentence of death passes upon all Men unto condemnation.

But now that the same Man becomes obedient, it proves that all would, had they been dealt with as he was, to bring or compel them to yield. So now through his obedience, he being himself made righteous thereby, the same is imputed unto all; for God has visited and dealt thus with one for all; and it is proved by this that Man will worship his God in Spirit and in Truth, and Love and Obey him when he knows him, the curse for disobedience has come upon one for all, and now that One has the word of Reconciliation for all; so that God dealing with one of the Human Race thus, 'tis as if he had dealt with all; all are concluded in unbelief that he

might have mercy upon all, and those who receive, believe, and rest upon this Just, Wise, Merciful, and Equitable plan will enjoy the Mercy and Love of God. Here it is plainly seen that as in Adam all die, so in Christ all is made alive; i. e. by disobedience, the first Man, viz. Zion, who is Adam, lost all. All the Life and Power that he had when first he was made a living soul, and all the promises that were made him he was cut off from, because of his disobedience; but now obedience is found in him; so now in and by this all is restored unto him, and much more, for the last Adam is the quickening Spirit; so here is he that died and rose again, as it is written, "he died for our Sins and was raised again for our Justification." For, take notice, the Water Pots at the Marriage of Cana of Galilee were not changed, *but the change passed upon what was within*. The water was made wine at the last. So it is now with the Humanity of the Lord, Zion, for the outward vessel is the same who is the substance of the Pots, for the Water Pots represented the Human Nature. But the Mind which before was water (the word,) but in weakness, is now (that the Marriage is consummated,) become wine; i. e. Strength and Life "that cheereth the Heart of God and Man. N.B. the word Cana signifies Zeal, or Emulation; and therefore the Marriage in Cana is the Marriage of the Good and the True; i. e. the Good Lord, and the True and Faithful Soul of the Creature, who, when fallen, (as described in this writing,) remembered God afar off, and stood up in Zeal, and claimed the promise that God had made him; i. e. to redeem him from Death, Hell, and the Grave of Sin and Darkness. He put on Zeal and came with boldness to the Throne of Grace, judging him faithful that had promised, and demanded of God the fulfilment of the same to him, and was filled with a Holy Emulation, Courage, and Fortitude, to put on the Lord Jesus Christ, and to arise into newness of Life; and God hears in the accepted time, in this Day of Salvation he succours the Humanity and fulfils his promise; and thus the Kingdom of Love and Wisdom, of Righteousness and Peace is obtained and established. This is the Third Day, when Jesus arises from the Dead, as the first verse in the 2nd of John saith, where the Marriage of Cana is spoken of, "*And the third day, there was a Marriage in Cana of Galilee.*" Thus did Moses stand in the Gap, and turn away the wrath from the Children of Israel. Here is * Gideon, and Barak, and Sampson, and

* All these names (the Substance of them) compose the name of the Lord, (with all the other names in Scripture,) as the Lord is revealed in human nature; Gideon, a breaker or

Jephthah, and David, and Samuel, and the Prophets, who through faith, subdued Kingdoms; (i. e. the Kingdoms of Darkness, Death, and Hell,) wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword, viz. the flaming sword that was placed at the Gate of Paradise, that turned every way to keep the way of the Tree of Life, out of weakness were made strong, waxed valiant in fight, and put to flight the armies of the Aliens. Thus the Woman received her dead to life again, after having endured cruel Mockings and Scourgings. Yea, bonds and imprisonment, and was tortured not accepting deliverance; and thus has obtained that better Resurrection, the Resurrection unto Life Eternal, Permanent and Everlasting, Incorruptible and Undeified, and that fadeth not away. N. B. Again, How at the Marriage of Cana the worst wine was drank first, and the good wine reserved till the last; i. e. the Curse was drank first by the Humanity, as it is written in Psalm lx. ver. 1, 2, 3, "O God, thou hast cast us off: Thou hast scattered us. Thou hast been displeased; O turn thyself to us again. Thou hast made the Earth (i. e. the Creature, the Earthen Vessel,) to tremble. Thou hast broken it; heal the breaches thereof, for it shaketh. Thou hast shewed thy People (or thy Servant) hard things. Thou hast made us to drink the Wine of ASTONISHMENT. Then, take notice, the good wine that was reserved till the last is clearly set forth in the rest part of the Psalm, from the 4th verse. Here in the first part are the Sufferings of Christ, and the last part prophecy of *the Glory that should follow: the explanation of which would fill volumes, and will be explained, but not in this book*. But just notice how in the last verse of it, the Redeemed Humanity exults after having passed the Gulf, saying, "Through God we shall do valiantly: for he shall tread down our enemies,"

By what we have already written, the wise and discerning mind, who casts off prejudice and will put on reason, and is humble enough to hear Truth and forsake Error, will discover that the whole of the professing Christian world, have been under a sad mistake about Christ and his coming, and their views of Scripture, which speak of his coming to re-

destroyer; Barak, i. e. lightening; Sampson, the Lord come again: Jephthah, i. e. opening; David, i. e. beloved; Samuel, i. e. appointed or established of God; and the Prophets, i. e. Zion, in whom all the Prophets stand, the Trinity, in whom all the Scriptures given through inspired persons in time past are fulfilled, which are the Twelve Tribes, (spiritually.) N. B. The 11th chapter of the Hebrews, though written like an history of past events, YET it is NOT so, but it is foretelling of the future, speaking mystically of how God should be manifest in the flesh, as is set forth in Zion's writings.

deem the Human Race, are at variance both with Scripture and Reason. Would a Slave say he was redeemed from his Slavery while he was yet in actual Bondage, and felt the continual lash of the Whip, or the Sharp point of the Goad from the hand of his cruel Driver? Would you not say that he was mad, if while in this state, he was to say he was redeemed? You certainly would.

Those who say that Christ came near two thousand years ago to redeem them from all evil, and they are not yet redeemed, though they call him their Saviour, but by their own confession at Church and Acknowledgment at all times, that they are yet in Bondage, and we know that they are the Servants of Corruption and are the Subjects of Oppression, as religious beings, by Erroneous Doctrines preached to them by all the Priests of Babel (who also are as much in Bondage as the People, for they do not believe even what they teach, and temporally, *where is Redemption, while the working part of Mankind have no comfort and cannot enjoy the fruits of their industry; nay, can hardly, by all that they can do, keep themselves and families in existence at all; but are half famished, and pining for want of sustenance for their poor care-worn out bodies, through excessive labour, brought on by the Spirit of Covetousness, Avarice, and Oppression, in another part of Mankind on whose side Power is.* We say that those who boast of a Redeemer while all these things exist, are as much deranged in their intellects as the poor Captive just mentioned, and are under the influence of strong delusions. But we will not boast of Redemption complete in every sense, till we get rid of that pest of the world, Priestcraft, with all its concomitants and effects. *For wrong views of God, and of his word given through the Prophets in past times, is that evil root from which springs all the evils under which Mankind has groaned, and do still groan, and is the cause of all oppression.* But Redemption, if understood, what it is, and what it shall be when complete in every sense, both spiritually and temporally, is clearly set forth in the Scriptures, and foretold for our comfort. For it saith, “Ye shall take them Captives, whose Captives ye were, and you shall rule over your oppressors,” and we say in addition, *Strong is the Lord that made this promise, and faithful to fulfil it to the very letter, however great the opposing powers might be.* And, here, I am reminded of a few emphatic lines that appeared in the *Star* newspaper, about thirty years back, or more, prophecying of this glorious time of Reformation that is now begun, the words are as follows:—

M—ankind from all oppression shall be freed,
 I—n that blest age, whose near approach I read,
 L—et all with cordial faith the tidings hear,
 L—et every Christian banish every fear.
 E—ngland the King of nations shall embrace,
 N—or shall one partial law his reign disgrace.
 N—o venal hireling shall his flock deceive,
 I—mpost unequal, no profession grieve.
 U—surpers, Tyrants, all your Power shall cease,
 M—essiah soon shall rule the world in peace.

Now this important prophecy is in perfect unison with the Scripture prophecies, which points, all of them, and all the way through, to the latter day, and the coming of the Messiah, or Christ, in that period. to redeem mankind actually and really, First from Sin, i. e. from Idolatrous worship, from the power, influence, and effects of false doctrines, which they have instilled in the minds of men, and from dark Dogmas which obscures from men the True Light. and stands against the Holy, Just, and Righteous law of God, which Law is Judgment, Mercy, and Faith, or Faithfulness, these are the Laws that God will establish in man. Sound Judgment respecting the Creator and of his ways, and a sound and correct understanding of the Bible which has hitherto been a mystery, he will display his mercy, and it shall endure for ever, and his faithfulness to fulfil to man all that he has promised. These are the "weightier matters of the Law, which Scribes and Pharisees omit." But had they understood the shadows, and pointed men to the substance that was to come, and not have set forth Shadows as Substances, then they would have done their duty, "and not have left the great duty undone." Therefore the Messiah comes to do what Man of himself could not do, even if covetousness would have allowed him, viz. To finish transgression, make an end of Sin, and bring in Everlasting Righteousness. Right and True knowledge of the Bible, and Peace and Love with its Great and Glorious Author, as Paul says." That we may know him, and the power of his Resurrection. *This is the internal Redemption, the Spiritual Redemption of the mind, taking away of Sin, that is, error, that blinds the understanding, called Sin, because it is opposed to the Light, to the Divine Light which is God, and transgresses against the truth. Then upon this will follow as a natural consequence, The outward and temporal Redemption.* The light discovers unto us, that Kings with all their grandeur, were but types and shadows of the great King, that must reign in us, to whom all shall be willingly subject, because he will rule in us with Peace and Love, and be our King, our Father and our Brother, as Pope delightfully sings in his Messiah.

“ As the fond Shepherd tends his fleecy flock,
 Seeks freshest pasture, and the purest air,
 Explores the Lost, the wandering Sheep directs,
 By day o’ersees them, and by night protects.
 So shall mankind his guardian care engage,
 The promised Father *of the future age.*”

This is he whom Paul calls the King Immortal, Eternal and Invisible. And the King of England, or any other King when he understands this subject, and that himself was but a shadow of this Great King Omnipotent, will cheerfully resign his Crown, Dignity, and Sceptre up, and will prefer him to reign in his stead. This King Eternal, Immortal, and Invisible, being now come to reign, who is the substance of all Kings, and is the great Lawgiver, Saviour and Judge. Then Kings will no longer take from their Subjects so many thousands per annum for their Support, and for the keeping up of Regal dignity and State; for all these things they will see are but tinsel, and will dwindle into insignificaney, yea, into nothing, and they will think themselves honoured that they were made use of as Shadows to represent the great King Eternal, and they will see, that as the substance is come, the Shadows must pass away, and their hearts will be changed, *Pride and covetousness will fall down like Dagon before the Ark, and they will become Fathers to their People, whom they may be permitted still to govern temporally, and they will be sorry that so much money has been expended upon them, and they will cheerfully part with all that is superfluous about them, and in their possession, and dispose of it for the general good. They will be influenced by the Spirit of Justice and Love, and Truth will reign in them, no longer will they bestow Pensions upon useless persons, or distress the greater and most useful part of their Subjects to support a few in luxury and grandeur, nor will they advocate or support any System of injustice, but the great sums of money expended in such a manner will then run in another channel, no longer will they allow enormous sums of money to be given to Bishops and Priests, by which the People are distressed and impoverished, the services of such persons will be no more considered needful, for every man then, has his Bishop or Chaplain in his own heart,”* and they shall no more teach, every man his brother, or his neighbour, Saying, know the Lord, for all shall know the Lord, from the least to the greatest.” And Kings will see that the Bishops, and Clergy, at the best, were but Shadows as well as himself, and they will see the injustice of their practices, they will discover how such characters have both deceived themselves and others, and the Bishops and Clergy will be

ashamed, and blush at the way in which they got into Office, for they will see that it was a deceived heart that led them to such extravagant and unscriptural notions, to suppose that they were rightful heirs of such flattering titles and such Enormous Salaries---and style of living, they will see that Ignorance and Pride was the Horse upon which they rode to such temporal dignity, and ecclesiastical distinction, and they will repent of all their hypocrisy, and unjust dealings: for they will perceive (to speak in the language of Scripture) that now, at last, God shakes his hand at their dishonest gains'' They will then despise their Mitres, and will cast down their crowns at the feet of Emmanuel, and say, worthy is the Lamb that was slain, to receive Glory, and Power, and Dominion, and not us, for ever and ever let him be exalted. They will then know that they had not the knowledge of God, nor of his recorded word, and that when they took the Office of Bishop that they took a False Oath, swearing that they were called to the Office by God, albeit, the Lord had not spoken, nor commanded them, he sent them not, but they ran: therefore they were not qualified to fulfil the Office of Bishop according to the Scripture. "For a Bishop must be blameless, as the Steward of God, he must be a faithful Steward of God's mysteries, he must not be fond of filthy Lucre, he must not be given to wine, he must be sober, and not a brawler, nor covetous, he must be given to hospitality, a lover of good men and apt to teach," see 1st Epistle to Timothy, chap, 3rd. Now if a man is called of God, and by the spirit of God does possess these qualifications, his spirit and conduct will shew it, and he will have Light to shew the Truth of the Scriptures, which shall come abroad for the happiness of all. Such a one will not set his heart upon money, nor worldly greatness, his greatness is to be lowly, and his ambition to be the faithful Servant of God and of his fellow men, and when the Great Ecclesiastics see that they have not fulfilled the Offices according to God's ordinance, they will be ashamed any longer, to receive such immense incomes wrung from the hard earnings of the poor, and industrious people, and the money will be disposed of for the general welfare. And when they thus become honest and conscientious men, the People's hatred of them will be turned to love. O what a change will this be; when men both in a spiritual and temporal sense "will take the Idols of Gold, and the Idols of Silver that they made for themselves to worship, and cast them to the Moles and to the Bats."

This will be effected in the minds and conduct of Men, and you will live to see it. "Say not, there are yet four months, and then cometh harvest, but lift up your eyes, and behold the fields that they are already white unto the har-

vest." And though men in general, except a few, seem at the present so opposed to knowledge, that is, to this new knowledge, yet will they be convinced that the Messiah is now come, and never before. Just as Paul said it should be, or rather the Spirit in the Prophet said. See Romans, chap. xi. ver. 25, 26. "For I would not have you ignorant of this Mystery brethren, least you should be wise in your own conceits; how that blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, and so Israel shall be saved, as it is written: There shall come forth out of Zion the Deliverer, that shall turn away ungodliness from Jacob, and so all Israel shall be saved: for this is my covenant with them, when I shall take away their sins."

Now the Term Ma-shee-ah, or Messiah means Anointed, drawn or drawn upon, and preferred, 'see Isaiah, xlvi, The Spirit of the Lord is drawn upon me, because the Lord hath anointed me to advertise to the meek, he hath sent me, to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn." Now we ask the professing Christians did this acceptable Year, or Year of Release, or Year of Jubilee come when you say Christ came! When was it? Where is it? When did all Sorrow cease, and Sin and evil have an end? FOR THIS WAS TO BE WHEN THE MESSIAH SHOULD APPEAR IN POWER, fulfilling the above prophecy; God, by him was to take Vengeance upon all wrong, and lay it in ruins, and the imprisoned Spirits, were to be loosed out of their imprisonment, in which they have been bound by false doctrines, and the wicked was to be ashes under the soles of our feet, and the Human Race delivered from their hard Servitude, and all oppression and Violence laid low, no more to oppress, and all the enemies of Man's happiness destroyed for ever. When did men live in the enjoyment of these blessings? When was the Jubilee established? Was it when you say Christ came, or has it been Since, or is it enjoyed at the present time by you? You must answer No. Then be assured that the Messiah never came. Your belief of it has been a dream, therefore awake from your dream, for the morning is now dawning, "The day star is now arising in our hearts," according to the sure word of prophecy recorded in the scriptures of Truth. The acceptable Year of the Lord, or the Year of Jubilee, the word tells us, was to be the time of refreshing from the presence of the Lord, and the times of the Restitution of all things. Man was to return to the enjoyment of his rightful possession, i. e.

he was to enjoy what is promised him in the Bible, Sins were to be blotted out, and to be remembered no more. THERE IS TO BE ENJOYMENT OF ALL BLESSINGS FROM GOD WITHOUT TOIL OR BONDAGE OF MIND; men, it is said in Leviticus were to eat the increase out of the field, see chap. 25. The name Jubal, from which Jubilee is derived, is a man's name; Gen. chap. iv. verse 21. The name signifies, a bringing, a fading away, or a trumpet, which shews that the Grand Jubilee—should begin by the sounding of the Great Trumpet, that God should send forth his Spirit in Power and Great Glory, first upon one of the human race, as it is written, “Blow ye the Trumpet in Zion, sound an alarm in my holy mountain,” this Trumpet sounds inwardly in the mind, to awake the human mind from its sleep and death, and to bring the Spirit out of the grave of darkness, and superstition, and to warn of the Lords coming to bring man home to himself, first to bring him down into the Valley of Jehoshaphat, *i. e.* (the judgment of the Lord) and then, in this Valley, to bring him to Reason and Divine Understanding, that he may renounce error, put on Truth and Righteousness, and be girt with Wisdom and Strength, thus bringing him home to the enjoyment of the good, and by the power of Light and Knowledge causing all the evil devices of man to fade away, this is what was hid in the name Jubal, and then is fulfilled what is written. “I saw the wicked flourish, and in great prosperity, or power, spreading himself like a green bay tree, yet he passed by, and Lo, he was not, and I sought him, and he could not be found. But mark the Perfect, *i. e.* mark him, that is brought to Divine and Right Understanding, initiated into Wisdom's ways, made perfect through sufferings, the end of him is peace. This was to take place at the True Jubilee, of which the Jubilee mentioned in Leviticus did foretell, and typify, “at the sounding of the Last Trumpet,” now the dead are Raised incorruptible, and the Great Change passes upon the inward man. This is the moment, the twinkling of an eye of the Eternal. This is it that brings in the Year of Jubilee, the Year or time of human Redemption, the time of Refreshing from the presence of the Lord, the time of Reformation. Now, Jubal is, (in the first sense) the name of the Lord, *i. e.* it is one of the names of the Lord, as the Lord is revealed, or as he stands in the human nature. For it is by the Revelation of Jesus Christ in human nature, in the end, that the Jubilee, or the Redemption of man is brought in, and brought about. Jubal, it is said, was the Father of all such as handle the Harp or Organ, *i. e.* The Lord is the Father of all those Invisible Spirits called the Angels, that are sent forth from God in due time to minister knowledge and Divine

understanding to the human nature, or the Being, in whom the Lord is revealed. “Are they (the Angels) not all ministering Spirits sent forth to minister to them who shall be heirs of Salvation. These are they that handle the Harp and Organ, which Harp and Organ is a Man, that now appears in this time, Zion, he is the instrument or organ through whom God speaks in whom is harmony, he having knowledge given him to harmonize Scriptures, which before, through the darkness of men’s minds, seemed to jar one with the other, and contradict each other. For as in an Organ there are the sounds of various instruments heard sounding in perfect harmony,—so in him the Scriptures are all brought together, and the Truth of all harmonize and agree together, making pleasant music, or giving a right understanding of the word, which gives joy and peace to the minds of those that hear. Because this organ sounds the Jubilee of Redemption. This Person is called also the Harp, because of the country where he received his national birth, viz. Ireland, from which country he comes. Now, here we assert, that the character in whom the Lord is, who advertizes to the Meek, and proclaims the Year of Jubilee, as it is written, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God Reigneth.” We declare that this very character must be a native of Ireland, for which assertion we will here give you our reasons, for you must not be left in uncertainty now about the Messiah, as you have hitherto been, and which has been the cause of so much mischief and strife among men. Our Trumpet must not give an uncertain sound. For unless our music hath a distinction in the sound, how shall it be known what is piped or harped ! all must know when and where the Standard is lifted up, that they may repair thereto, and that we may be workers together in the Grand Cause of Redemption.

First see the Revelations, chap. xix. “And the Armies which were in Heaven followed him upon white Horses, clothed with fine linen, white and clean.” Again, xvi. and 16. And he gathered them together in a place, in the Hebrew tongue called Armageddon. xiv. chap. and 2 verse. And I heard the voice of harpers harping with their harps.

Now, the Harp is the Arms of Ireland, and no country in the world abounds so much in fine linen ; and the Metropolitan City of Armagh, is the same as the word Armageddon in the Scriptures. There is a remarkable coincidence between the Irish words Ardmaceddon and the words Armageddon, and in Irish, the c is often put for a g. The best Hebrew Scholars in the College of Dublin, say that the mean-

ing of the word Armageddon, is the Mountain of the Gospel, and the English of the Irish word is the Hill or mountain of the Great Teacher. In sound sense, these words in each language mean the same thing. The Metropolitan Church of Armagh or Ardmagh, its old name, is built upon the top of a very high hill, shaped like a sugar loaf, and the City is on the sides of the hill, and at the bottom: and it was made the head of the Church by the Prophet St. Patrick. This Prophet, tradition says, banished all venomous reptiles from that land, and certain it is, that none are found there, though they are to be met with in Scotland, at Port Patrick, which is only twenty-one miles distant, and at Holyhead in Wales, which is no farther from Dublin than sixty miles. This exemption of the Serpent kind, from that country, is emblematic, that in a native of that land, the powers of darkness, called Satan, and the Old Serpent, should receive his deadly blow, and be cast out of his strong hold, add to this that the Crown of Ireland is the Apostolic Crown, and that Ireland has been immemorially called the Land of Saints, and the Holy Land, and another thing we must remark, that the stone that the ancient Kings of Ireland used to be crowned on, is at this day preserved in Westminster Abbey, London, it is let into the bottom of the Chair that the Kings of England are crowned on. This Stone was called the Stone of Destiny. The person that shows the Abbey to strangers calls it Jacob's Stone, or Jacobs Pillar. It was called the Stone of Destiny because it is said that when it was in use in Ireland for the Kings to be crowned on, that if the person to be Crowned was not the Melesian, or* Scythian, True Irish Race, this Stone made a rumbling noise like thunder, or a noise of that kind was heard, and it seemed to come from the Stone. The name of the country itself is remarkable, IRE-land, i. e. the Land of wrath, to signify that the character who should arise out of that country, and be called of God for the purpose mentioned in this Book, should endure the curse as it is before described. But one thing more must be remarked of the Stone before we conclude this part. The history of Ireland says, that it was a received opinion among the Irish, (IT WAS FORETOLD BY THEIR PROPHETS,) THAT WHATSOEVER COUNTRY THIS STONE WAS PRESERVED IN, THAT THERE A PRINCE OF THE MELESIAN, OR SCYTHIAN RACE SHOULD GOVERN, (WHICH SIGNIFIETH,) BY MEANS OF HAVING THE WORD OF GOD. HE SHOULD GOVERN HAVING DOMINION, SPIRITUALLY, OVER THE EVIL POWER, AND MADE A GOVERNOR OR RULER TO GIVE

* The origin of the Irish people—They were of the Scythians by nation at the first, and they descended—it is said, from a great man named Melesius.

FORTH THE LAWS OF GOD, as it is written in the Scriptures, "The Law shall go forth from Mount Zion, and the word of the Lord from Jerusalem.") The ancient National Standard of Ireland was a Green Flag, a large Golden Harp with a Cherubim in front, and a lifeless Snake beneath the Harp, *Thus men, not only in Ireland, but in every other Country, have both said and done things that foretold future events, and numbers of them, were Prophets unknowing to themselves.* When they devised any device, such as the device on this Standard, they knew not the power within them which raised up, or begat the Ideas, and did not know that they were wrought upon by God to do things that should stand as emblems of his Kingdom. *The device on the English coin, of St. George conquering the Dragon* was done by inspiration of God, God moved in the mind, and gave the Idea, and it was designed by the secret and cunning workman, God, to represent, and foretel that in this Country, England, the Spirit of evil that has tormented the Human Race, should receive his deadly wound. St. George's Horse represents a man, an Irish man too, see how he prances, with zeal, St. George himself represents the Almighty God. (The G. stands for God) and the Drag-on represents the Spirit of falsehood and religious delusion, also the Spirit of oppression in temporal or outward things. But by the union of God and man, which takes place first in an Individual—error, and religious delusion carried on by Priestcraft should be conquered, by means of the True Light of the Scriptures being given, *and by the Lawful and united efforts of England and Ireland, all wrong that has affected the welfare of the two nations in temporal things, should be got under and overcome, and Justice established.* The Drag-on will strive hard for his life, but God's decree is, that he must die. And now behold, how these things are coming to pass at this Day, represented so long ago on the English coin, FOR ENGLAND, BY THE POWERFUL WORKING OF THE ALMIGHTY PROVIDENCE WILL BE THE FIRST HAPPY LAND IN ALL THE WORLD, HALLELUJAH. The time of Reformation is come. Say ye, prosperity to Zion. Hail Glorious Spirit of Reformation—go on, go on and prosper,—Spread thy wings till all shall be gathered under them, and evil and misery known no more, and so it shall be. Hallelujah!!

Thus as on the English coin of this day, was represented and devised by the secret influence of God, who worketh all things after the Council of his own will, who by word and by Hieroglyphics foretold, and set forth what should come to pass in the last days, and is now fulfilling according to his word, the representations, by which we know that there is a God who foreknew all things. Also on the Irish Standard

is represented, the Green Flag, a Field, and the Harp, and the Lifeless snake beneath; the field being green, signifies the Spring of the Everlasting Righteousness that should arise in the Harp, the Character, or that he should stand in Righteousness, having Dominion over the civil power, portrayed by the lifeless Snake. And now behold how the Scripture confirms all this. See Psalm xlix. "*Hear this all ye people; give ear all ye inhabitants of the World, both low and high, rich and poor together, my mouth * shall speak of Wisdom; and the mediation of my heart shall be of Understanding. I will incline mine ear to a Parable †. I will open my dark, saying, upon the HARP.*" Now let the Reader reason a little here. How could these words be fulfilled in the literal sense; how could God open his dark sayings upon an Instrument of Music, an Harp. No, no, this could not be, but here is the Truth of the Prophecy. I will open the Truth and Mysteries of the Bible that were ever sealed up from Man, by a Native of Ireland, the Harp; for as he by his disobedience to my Visitation at the first, fell under the curse, and endured the IRE, or Wrath, so now by his Repenting and Obedience, he has regained Paradise, and has the Word of Truth for all; for by his Disobedience he slew my Son that I had begotten in him. He lost his Faith, Strength, Confidence, and sure Trust in me; all was gone from him, and his Mind was Hell, and the Wrath of God was upon him. But he looked unto me, and "*cried out of the Belly of Hell;*" out of the deep pit, and low dungeon, and turned unto Me, discerning and confessing his faults, and then my Son rose again in him. The Strength, Confidence, and sure Trust in the Lord, and Stronger in power than before. Thus the Messiah is come, the Redeemer and Saviour. "*I am he that liveth and was dead; and behold, I am alive for ever more, and have the Keys of Death and Hell.*" Therefore as the Character endured the curse, and was thereby IRE-land, so now he has the Blessing that was promised to the Overcomer, Israel, viz. the Word of Truth, the Right Understanding, and True Light of it; and thus the dark sayings are being opened upon the HARP. And to this Harp God commands in Psalm xlix. all people to attend, or to the Music of it, the Explanation of the Word by the Irishman, as to the Instrument. For it is written, "*The Tree of the Field is Man's*

* The Human Creature is the Lord's mouth.

† God teaches, or inclines, his Creature's ear to hear, or understand Parables, Similitudes, Hieroglyphics, and Dark Sayings, and opens the Truth of them by his means as an Instrument, the Harp.

Life." So the Tree of Life grows here; the Tree, whose leaves are for the healing of the nations.

Now it is the Music of the Harp by which we mean the Knowledge of the Scriptures, the Opening of the Dark Sayings, that must allay the Spirit of Evil and Error; *which Spirit is now raging against the Truths revealed here in this Book. It rages and foams in the religious world, because it shews them that their long standing notions are wrong, and must now give way, and come to nought,* for the Spirit of Error has long troubled the Human Race, and is the cause of all oppression; which evil Spirit could not be overcome until God fulfilled his word which he spake by the Prophet, saying, "They shall serve the Lord their God, and David their King, whom I will raise up unto them. In the latter Days ye shall consider it perfectly." So now *David appears playing on the Harp.* And this you will see typified and foretold in the 1st Book of Samuel, chap. xvi. beginning at the 14th verse. "*But the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him, and Saul's servants said unto him, Behold, now an evil Spirit from God troubleth thee. Let our Lord now command thy servants who are before thee, to seek out a Man that is a cunning player upon the Harp. And it shall come to pass, that when the Evil Spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Behold, I have seen a Son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant Man, and a Man of War, and prudent in Matters, and a comely Person, and the Lord is with him. So Saul sent for David, and David stood before him. And when the Evil Spirit came upon Saul, David played upon the Harp, and Saul was refreshed and was well, and the Evil Spirit departed from him.*"

Now both Jews and Christians (so called) are involved in one grand error, viz. they take the Scriptures as History, whereas the things spoken of are an allegory, and sets forth future events. It is not a Record of any thing past, and until they see this, they will be like a ship at sea, without chart or compass, as to the true meaning of Scriptures.

The above passage of sacred writ shews, in the clearest Light how Christ should come in the Flesh; that is, in a Man, who in himself is an Evil Being, a Dark Hellish Being; and while he is in the dark state, or in the great error as all the professing Christians are, by believing the Scriptures in the same Light as they do; i. e. that they are Histories of past events. His name is Saul, which signifies Hell, or the Grave. Yet though he is such an one, in Evil, Darkness,

Hell, or the Grave, yet the Spirit that is to bring about the great change in himself and in others, and in all the world; i. e. David, to overcome and put to rest the Evil Spirit from God that is sent upon him for his Disobedience, *as before described.*

The Spirit of God is in the Creature hidden, and the great tribulation, here called the Evil Spirit from God, coming upon him, makes him mad, or puts him to his wits ends, as it is written, "*Surely Oppression maketh a wise man mad;*" and again, "*The Spiritual Man is mad.*" But to come a little more home, and to explain it a little more closely, the Character in whom this Scripture is fulfilled in this Day, when visited by the Spirit to fulfil God's purposes, was a professing Christian. He was initiated into all the errors of the false Christian Religion, to compel him to forsake which, the Spirit of God is sent unto him, but he being zealous in his own Religion, the tradition of his Fathers, in which he had been brought up; he thinking it right, in part however, will not cast off the falsehood, but contends for it with more than ordinary zeal. He is the True Saul of Tarsus, of whom Saul and Paul was the Type. Tarsus signifies being winged, and in this lies the meaning. It shows how zealous the Person is, in error; he profits in his own Religion beyond many, being zealous of the Traditions of his Fathers. But the time being now come, for the change to take place, i. e. for the Old Covenant to be done away and the New Covenant to be brought in, the time being come for the vain Doctrines of Men respecting Christ, &c. to be cast off, and the hidden Mysteries of the Bible made known, and he being the appointed Character in whom this must begin, and in whom it must be revealed. The Spirit of Light, the New Man, and the Spirit of Darkness, the Old Man; he through ignorance, but sincerely, holds fast his old notions, though convictions are wrought in him that many things in the Old System are wrong; but he is not yet certain, nor has the Knowledge of right or wrong, but is struggling between the operations of the two spirits within him; he dreads the consequence of giving up what he formerly held as Sacred Truth, lest he should be denying the Word, lest he should suffer the vengeance of God; as by the Teachers of Religion is taught would be the awful consequence, and so be cast into the Lake that burneth with Brimstone and Fire, and in his heart he loves God, desiring above all things to know and serve him; he often tasted the spirit of his love in a measure, and to be separated from the hope of enjoying the Fulness of his Love, and to be banished for ever from the Divine favour, made him distracted; therefore in this state of uncertainty and mental conflict, he is mad, distracted,

and terrors are upon him, and in this way he is Saul, Hell, or the Grave, and being determined still to hold his old thoughts, thinking them right, and being obstinately determined; though the Spirit of Truth is at work within him to bring him out of the falsehood, i. e. Christianity in the letter, holding to it, he rejects the True Light, thinking the sweet to be bitter, and the bitter sweet, and thus he brings the woe upon himself that is written in the Scriptures. "Woe to them that put bitter for sweet, and sweet for bitter, that put darkness for light, and light for darkness, that call evil good and call good evil. Here he is Saul, Making Havock of the Church, persecuting the Church of God and wasting it and casting the Javelin at David, i. e. he grieves the Spirit of God by his unbelief, that sometimes plays within him; Wisdom plays on the Harp, yet unbelief, influences the creature to pursue and stumble at that stumbling stone, and so he did, till he "fell backward, and was broken, insnared and taken" as it is written, "I lay in Zion a Stumbling Stone, and the Rock of offence, whosoever falleth upon this stone shall be broken, i. e. he shall be broken off from all the promise, he shall lose what of the spirit he had, and be cast out as leprous and unclean, like Miriam, for he is the substance of that Type. Yet it is said in the same place, that upon whosoever this stone shall fall, it will grind him to powder. This means, the same person, when he learns obedience by what he suffers. The stone, Christ the True Light falls upon him, it falls to his lot, *and by this he becomes as powder in God's hand to blow up, and to destroy the old fortifications of the false and counterfeit Religion, called Christianity*, but it is not Christianity, because it stands in the letter, and not in the spirit.

Thus we shew you how Jesus Christ the Way, the Truth, and the Life, the True Light, Came in the flesh, in Saul, and how he is put to death, Crucified, or Crossified, in the flesh, by the Sons of the flesh which are those train of Spiritual evils which we have before mentioned. Fornication, Adultery, Uncleanness, Idolatry, &c. &c. yet though these evils were in him, he had also the Spirit of Wisdom and Revelation that is called the earnest of the incorruptible inheritance, The Marriage Seal or Promise: but the Light Shined in the darkness, and the darkness comprehended it not. Therefore Saul, you find was taller than all the People, he had that gift within himself that he was not aware of, and that no one before was favoured with, and was to be King, and the Covenant that was made with him was Let the King live, the Covenant of life and peace; so he was betrothed to the Lord, and having made a Vow to be the Lords as is set forth in some pages back, it was his duty to keep his

Covenant and to harbour no rival, to the Rightful Husband the Lord of Hosts, the Redeemer. But he did not, but did even as it is represented in the figure, see 1st of Samuel, chap. xv. The Command was to him to go and smite Amalek and utterly destroy all that he had, and spare not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass. N. B. Amalek, signifies, a licking people, or a smiting striking people. The meaning of it is, that he in whom the Scriptures must now be fulfilled, and Christ revealed, ought to have destroyed utterly, without hesitation, all his old former false Christian Doctrines and principles that was within himself, that he had imbibed by tradition; these are the true Amalekites, a people that lick the dust, i. e. the Sand in the letter of the word, and this is the dust that has blinded all mens eyes, and it is the Serpent's meat: these smite the Lord, in the way of his coming, and stand in opposition to his Reign. Now the Creature had promised in the betrothment to be faithful, and he did most heartily wish to do what was right, (But he was permitted to do wrong that it might by this means be proved that he, and all men were dead to knowledge,) but he had not Judgment, yet in the fulness of his heart sets out to obey all the Commands of the Lord, as is represented in the figure, Saul did, according to the Commands of the Seer Samuel, who represents the Lord in the Allegory. But he still does not what he agreed to do, for he saved those alive that ought to die, he kills some of the old doctrines in himself, just at this time, but not all; he still brings Agag with him and some Sheep and Oxen, and thought he was doing well, as you see it Represented in the likeness, Samuel asked Saul, when he returned from the Commission, Hast thou done all that the Lord commanded thee? Saul answered, Thy servant hath obeyed the Commandments of the Lord. What then answered Samuel, means the bleating of these Sheep, and the lowing of these Oxen in mine ears? Saul answered, Thy servant hath saved Agag alive, and hath saved some of the best of the spoil to Sacrifice unto the Lord thy God in Gilgal. But he is reproved in a severe manner, and told by Samuel that his rebellion is as the Sin of Witchcraft and his stubbornness is as iniquity and Idolatry. And now we must shew you who this Agag is that the servant of God saved alive, what it means spiritually and how this figure is fulfilled; mark well Agag is King of all the Amalekites, i. e. false Doctrines,—and Agag is none other than the belief that a Virgin Woman did bring forth a Son literally who at last was nailed to a Cross of Wood, and that his blood literally atoned for the Sins of the world, and that he was literally buried in a tomb, and literally rose

again from the dead, and literally ascended up bodily above the sky, and that there he sits on a throne beside his Father, until the day of Judgment when he is to come down, and raise up the dead bodies out of the ground literally, and set the world on fire, and take all the Religious people up to Heaven again with him, and cast all the other Myriads of Human Beings, even the Myriads that never heard of such a Saviour, into Brimstone and fire, and where they are to burn duration without end. *Now this A-GAG the King of the Amalekites, the foundation of all falsehood, and the prop of Priestcraft, This false belief is Agag, the Chief of all the Devils, the Ringleader of all Rebels, the enemies of Light and Knowledge.* And the real Saul, when it came to the end saved this Agag alive, and held still some of the doctrines that sprung from this evil root. Signified by the Beasts that Saul brought back with him. And because he (the antitype) did not part with all that he had, he was not, in that state, a worthy Disciple, "he put his hand to the Plough, and looked back, and was unfit for the Kingdom of God." The Salt had lost its Savour, so the Kingdom was rent from the disobedient, and unprofitable servant, and he was bound hand and foot, and cast into outer darkness where there was weeping and gnashing of teeth, shut up in the Spiritual Prison, and could by no means come out thence till he paid the very last FAR-THING. And that was, till he became obedient, and learned by sufferings to put off the Old man, the Old Christianity, which is false, with his deeds. N. B. Samuel said to Saul, the Kingdom is rended from thee, and given to a neighbour of thine that is better than thou, i. e. the Kingdom of God was rended from the Creature, because he was in disobedience, but the Crown was reserved for him when he should obey, for both these spirits dwelt in him, therefore obedience is called the neighbour that was better than disobedience. "For to Obey, said Samuel, is better than sacrifice, and to hearken, than the fat of Rams." For disobedience (as it was found in the Lord's anointed) was Satan, Saul, Hell and the Grave. *But Obedience is David, the Lord, Jesus Christ.*

Thus Saul, by mental affliction and great tribulation, and having the scriptures fulfilled in him, is changed and become Paul, which name signifies Marvellous, the door or entry into a flock," And Agag is hewed to pieces by the hand and sword of Samuel, in Mispah, which word signifies a watch Tower, looking glass, or Judgment, and the Real Mispah is Zion, the Lord's anointed, here Agag dies, or Satan is slain, here the flesh is put to death, and here is Bethlehem, the House of Bread, the City of David, where Christ is born.

Every discerning mind will now discover from this writing that the Scriptures are True, and that they are the recorded words given of God, and they will perceive that they could not be understood until fulfilled according to the Wisdom of God, in the manner here set forth. The Scriptures are indeed (as it were) Jewish Fables, in the Letter of the Word, but to have their Spiritual Fulfilment in due time, *for God composed these Fables by his Spirit in the Prophets, and none but his Son, when he should come in the fulness of time, could give the Moral of them.* He it is that opens the seals, by shewing the Truth of the various allegories and similitudes, and the opening of them delivers Man from Sin; i. e. from falsehood and delusion, which is Christianity IN THE LETTER. This is Sin, for it is Darkness and Iniquity; i. e. it is unequal, it is unjust, it is wrong, and not Righteousness but Unrighteousness, and it is condemned in the Flesh, “*Ye that fear the Lord* (saith the Word) *hate evil.*” Then you see here, the evil that is to be hated and forsaken, and denied, is the false Christianity; if Men will enter the Kingdom of Heaven, and receive the Lord that is now born in the City of David, that little Child that you are told should lead the people in the last days; and except a Man receive the Kingdom of Heaven as a little Child, he shall in no wise enter therein, for the Little One is now become a Thousand; and the Small One a strong Nation. Read Isaiah, chap. xi. and it will shew you that in the last days the little child should lead the people. “For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful flesh, and for sin, condemned sin in the Flesh. that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh but after the Spirit, for to be carnally minded is death, but to be spiritually minded is life and peace.” To walk after the Commandments and Doctrines of Men, the vain Customs and Ceremonies that they, through their ignorance of the True meaning of scripture have set up for the people to believe and attend unto, herein is death. Such things were suffered to be until the time of Reformation, not the Reformation from Judaism to Historical Christianity, neither from Roman Catholicism to Protestantism, but the taking away of sin and evil, and the new modelling of Man altogether, giving him a new Mind, a new Heart, and right Spirit, changing him from Fleshly Mindedness, and giving him a Divine spiritual Life and Understanding, so THAT LOVE AND WISDOM MIGHT BE HIS GOD WITHIN HIM. The Law of Sin, i. e. error, could not produce Righteousness and Peace. No, and all the Religious Laws, Customs, and Ceremonies with all the false Doctrines that Men in their

Wisdom have brought forth, under the name Christianity, is nothing but the Law of Sin, and the removing of them is the taking of sin out of the way. We are aware what an outcry will be raised against this Doctrine. Well, so it must be; *The Heathen must rage, and they will imagine a vain thing, and the Kings of the earth take Council against the Lord, and against his anointed. But the heavens of Men's making must pass away with a great noise. This the discerning mind will perceive, that the System of Religion hitherto set up upon the Letter of the Bible must pass away to give place to the Resurrection, the Reign and Life of the Spirit.*

Now we have shewn you scripturally and truly how Jesus Christ came first in the Flesh, that is in his Humanity, who was sinful Flesh, a mortal Man, and how the New Man has now overcome the Old Man; how the Spirit has gained the victory and ascendancy over the Flesh in the Creature. So you may plainly see that Jesus Christ came first in Sin; but now he appears the second time without Sin unto Salvation; he (the Spirit of Truth) has put down Sin in his Creature; he has conquered the opposing Power of Darkness. So you discern the Truth of the Word in Proverbs, chap. xiv. a Sound Heart is the Life of the Flesh. It is my Life who am his Humanity; in whom he is now come in Spirit, and you will allow that Flesh and Spirit compose the Man; and so it is, for I am Flesh, and I have bone, and my bone can no Man break, for I am dead already; i. e. dead unto Sin, and it is True what is written in the Scriptures, viz. "a bone of him shall not be broken." The Word of Truth, the Law of Light that goeth forth from Mount Zion cannot be broken, with all the Learning and Wisdom of Men, because it is God's Law and not Man's. The Bone in a Man's body cannot be without Flesh, (to be alive) nor the Flesh could not be without Bone, but both growing up well together, make a healthy and strong Man; and you know that the Bone in a Man's body is invisible, but it is the support and frame for the Flesh, but the Flesh is visible. So the Flesh of Jesus Christ is visible, his Humanity is visible now before you; but the Divinity, the Word made Flesh, the Bone, is Invisible, and must be discerned by the Understanding and perceptive Power in you, and you are to judge if it is his voice you hear, or whose voice it is, and if you judge aright, you will surely know that the Bone of Man is come; and Flesh and Bone make the Man, Christ Jesus, who gave himself a Ransom for all to be testified in due time, (mark that,) and not to be testified until due time, and now is the due time, and now it appears plainly; it is clearly testified how two make one New Man, so making peace. And it is testi-

fied now in this Book how he gave himself a Ransom ; and we have shewed you how “the wicked becomes a Ransom for the Righteous ;” i. e. the Humanity was influenced by the Divinity to give up its evil wicked self to the stroke of the Divine Vengeance, the sword, and so Righteousness was ransomed, or was raised up, as it is written, “Take away the wicked from before the King, and the Throne shall be established in Righteousness ;” and in this, the Meaning, or Righteousness of all the Figures, Types, and Shadows, and Allegories is come out. Thus has Jesus Christ spoiled Principalities and Powers, making a shew of them openly, triumphing over them in his Cross, and blotting out the hand writing of Ordinances that was against us, and contrary to us, taking it out of the way, nailing it to the Cross, and is now preaching peace to them that are far off and nigh.” He died unto Sin once, but in that he liveth, *he liveth unto God ; death has no more dominion over him, neither the anguish and pain that he had in the struggle to cast off the dismal yoke of bondage, and to put on liberty. This death has no more dominion over him, but he liveth in the Spirit ; he liveth unto God, which he did not before he died unto Sin.* Therefore against him there is no law then, will you not say, you that hear this True Report. Therefore now henceforth, know we no Man after the Flesh : Yea, though we have known Christ after the Flesh, yet now henceforth know we him no more, for our Old Man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve Sin, for that is death wherein we were held, the falsehood of Historical Christianity, with his Deeds, which we now put off, and now we serve in the newness of the Spirit, and not in the oldness of the Letter. “For the Law of the Spirit of Life, in Christ Jesus, has made us free from the Law of Sin and Death,” for we have crucified the Flesh with its affections and lusts, and are risen with him by faith of the operation of the Spirit. We have put off the mortal Flesh which stood in carnal ordinances and the vain conversation, received by tradition from our Fathers, and mortality is swallowed up of life. So now we say to Death where is thy Sting ? O Grave, where is thy Victory ? The Sting of Death is Sin, the strength of Sin is the Law, but thanks be to God, who giveth us the Victory through our Lord Jesus Christ, for now there is no condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit, for he hath abolished in his Flesh, the enmity. *Well, Believers, if this is your faith, surely you are all Christ’s Humanity ; you are his Human Nature in whom he dwells, and who shall, or who can, with justice, say to the first*

born, thou blasphemest; because I say, I am the Son of God, since all are to be made Sons of God, and this the professing Christians talk about, but yet they will not allow it; they say, and do not. For it is written in the 9th chapter of Paul's Epistle to the Romans, they which are the Children of the Flesh; these are not the Children of God, but the Children of the Promise are counted for the seed; and, this is the Word of Promise, at this time will I come, and Sarah shall have a Son.

Now if you say that Jesus Christ came in the Flesh almost two thousand years ago, and that you are his children, how will you prove yourselves the Children of God? For the Children of the Flesh are not the Children of God, but the Children of the Promise are counted for the seed. And let God be True, as the Word saith, and every man a Liar, that will be presumptuous enough to contradict the Scriptures when they are so plainly opened to their view. If he was Flesh, then we agree with the Scriptures, i. e. that his Children, which you say are his Believers are not the Children of God; but we confess that this is taking you upon your own ground. But we shall presently shew the meaning of the text.

Now we have before clearly proved who the Flesh of Christ is, and what is meant by it, that it is an Human Being, who, while standing alone without his mate, was not good, but evil, and the work of the Flesh proved it to be evil; and his Children were evil Children, and were not the Children of God but the Children of the Flesh, and were adulterous children for he was joined with the whore, and by her he begat a race of bastards. And who was this whore, it may be asked? Well, follow me to the Isle of Patmos, and you shall see both her and her children, and judge then if they are not "children of falsehood, a seed of evil doers, the seed of the adulteress, and of the whore," who could not enter into the Kingdom of Heaven, as it is written, "A Bastard shall not enter into the Congregation of the Lord," Deut. chap. xxiii. ver. 2. See Rev. chap. xvii. ver. 3. And he carried me away in the Spirit into the Wilderness, and I saw a Woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns; and the Woman was arrayed in Purple and Scarlet colour, and gilded with gold, and precious stones and pearls, having a Golden Cup in her hand, full of Abominations and Filthiness of her Fornications; and upon her forehead was written, Mystery, Babylon, the Great, the Mother of Harlots and Abominations of the Earth." Now those that have turned from the Roman Catholic profession, all of them down to the Ranters, say that this Whore is the Roman Catholic Church, but they

make a grand mistake, and it is plain how much they love themselves, for they exculpate themselves and criminate others—how full of Charity they are, the Roman Church must go to Hell, but they have got themselves a snug place in Heaven. But we can tell them, that they are as much this Whore as the Roman Catholic Church, for this Mystery Babylon is the whole of the outward Christianity altogether, which takes in all sects and parties, from the Pope down to the Ranting Methodist. It is all a Babel, a Confusion of Opinions in which they all stand, and the Flesh of Jesus Christ was at first joined with this Great Whore, Mystery, Babylon the Great, the Mother of Harlots and all Abominations of the Earth. This is she, I do assure you, with whom I took up, and I became even her Beast. I carried her and was full of zeal that she should be exalted, which zeal is signified by the Scarlet Colour, and she filled me with her Doctrines that takes away the honour and glory of God, and represents him as a partial Being that has, by an immutable and irrevocable decree, set apart one part of the human race for damnation, and the other part according to their notions and creeds, for Salvation; and now if all blasphemers are to be imprisoned for blasphemy, I warrant the Prisons will presently be full enough, *for all are blasphemers that preach such doctrines of Devils, and this, not only the Church of Rome does, but the Church of England also, and all the Dissenters.* Now see how this Whore was decked; see how she trimmed herself to allure. She was gilded with gold, and ornamented with pearls and precious stones; i. e. she hung the Scriptures about her, and decked herself with them and made herself look very fine; and who would think that such a fine dressed Woman could be a Whore, a Jezebel; i. e. a Dunghill; and if you will take the trouble to read the 7th Chapter of the Proverbs, you will have a further view of her, and of me also, and how she deceived me, though I was so strictly commanded to be aware of her, as you may read in the first and few following verses, “My Son, keep my words and lay up my Commandments with thee; keep my Commandments and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart, say unto Wisdom thou art my Sister, and call Understanding thy Kinswoman, that they may keep thee from the Strange Woman, from the Stranger that flattereth with her words. This was my Father’s command unto me while I was yet but young and a stranger on earth. And yet you see in this chapter this Whore drew me into her snare. I was allured by her, and followed her as an Ox goeth down to the slaughter, or as a Fool to the correction of the Stocks, and knew

not that it was for my life, till a dart struck through my liver, and I found, by sad and painful experience, that her house was the way to Hell, going down to the Chambers of Death, Yes verily and to death it brought me. But I am Risen again! because it was impossible that Death could hold me, as it is written. "Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption. Thou wilt shew me the path of life." "Thou hast brought up my life from corruption."

I am the Same Person, only have cast the whore from off my back. I carry her no more; neither can she deceive me; for God's elect she cannot deceive. The first Adam was deceived, but the second cannot be. *I am the Beast that was, and is not, and yet is. I was the Beast by means of carrying the Beastly Whore. "So foolish and ignorant was I, that I was as a Beast before thee."* So here is the Beast that was; but I am not now her Beast, for I have shook her off, and all her names of blasphemy, i. e. all her lying inventions and false doctrines, so here I am the Beast, and am not the Beast; I am the same person but made anew, a new Man; "So I am the Beast that was, and is not, and yet is." I am the Beast that ascended out of the Abys, i. e. out of the deep secret of God. I am he that was ever hid in mystery, so that no man could find me. But I have found myself, and am now made manifest; and I was led into perdition, i. e. into utter ruin and destruction, (when I was a foolish and ignorant Beast,) by the Whore. So I was sent out to eat Grass as an Ox in the field, till Seven times passed over me. But, my Body was wet with the Dew of Heaven, till my hairs became like Eagles, and my nails like Birds, then at the end of those days, I knew that the Heavens did rule, then my reason returned unto me, and my Counsellors and my Lords sought unto me, and I was established in my Kingdom, and excellent Majesty was added unto me, and now I Nebuchadnezzar, (the mourning of the Generation, or the Generation that mourned,) that was put to grief; my Judgment was taken away in my humiliation, and I wept and bewailed the loss of Judgment, and the name is further translated by the Scholars, the sorrow of poverty,) and this is true.—So now I Nebuchadnezzar, praise and extol, and honour the King of Heaven, all whose works are Truth, and his ways, Judgment, and those that walk in pride, he is able to abase. See Daniel, latter part of chap. iv. Now those that dwell on the earth, wonder at these things that are here told them, they wonder to see me, the Beast that was, and is not, and yet is, because these things are strange to their ears, *and why are they strange? It is because they are the true Sayings*

of God. For error is no Stranger on the earth, but truth is indeed a great Stranger. “But be careful (saith the word) to entertain Strangers, for thereby some have entertained Angels unawares.” Let your eyes be opened to see the fulfilment of the Scriptures, and you will not wonder to hear the declaration that is made in this Book, viz. that the Lord is now exalted in the earth, as is said he would be, and to him his enemies must bow, “The Son of God is come, and hath given us an understanding that we may know him that is True, and we are in him that is true, even in his Son Jesus Christ; this is the True God, and Eternal Life. Little Children keep yourselves from Idols.”

Signed, Zion, the Pillar and Ground of the Truth.
The Lord is here.

AN HYMN

On Jerusalem, which is not any Place, but signifies the Perfect Vision of Peace revealed in the Human mind. See 4th chap. Galatians, and 21st chap. Revelations,

Jerusalem, proclaim abroad
The blissful tidings! say “the Lord
A second time comes” down;
He who for thy redemption fought,
Whose strong right hand Salvation brought,
Assumes the Royal Crown.

Behold! the Mighty God appears!
The night recedes the morning clears,
And Glory deck the plains:
Darkness no longer dims the sight,
It flies before the heavenly light,
And Truth triumphant reigns.

For lo the Word is now unsealed!
Its deep Arcana’s are revealed,
Its wonders we explore;
Soon shall its living splendour shine,
In every land, a light divine,
And heaven on earth restore.

Then raise your heart, and tune your voice,
With all the host of heaven rejoice,
Loud hallelujahs sing:
Praise Jesus’ name with one accord,—
Jesus, the Universal Lord,
And Everlasting King.

THE FALL OF BABYLON.



AND LO, THE TIME IS COME; GOD BE-THANKED!
HALLELUJAH!



In Gabriel's hand a mighty stone,
Lies a fair type of Babylon;
Prophets rejoice, and all ye Saints,
God will avenge your long complaints.

He said, and dreadful as he stood,
He sunk the millstone in the flood;
Thus terribly shall Babel fall,
And never more be found at all.

Haste happy day the time I long to see,
When every son of Adam shall be free;
Then shall this happy world aloud proclaim,
The pleasing wonders of our Shiloh's name.

ONE OF THE SONGS OF ZION.

Tune, "National Anthem."



O now behold the word,
Is our redeeming Lord;
We praise and sing
The Branch all glorious,
Through God victorious,
Sent to reign over us
'Tis Christ our King.

O word divine arise,
Scatter thy enemies,
Down let them fall;
From Zion now we see
The word to set each free,
From all captivity,
Lord save us all.

O let the Blessed News
 Such Sacred joy infuse,
 Through every part ;
 That all mankind may know,
 Nor wander to and fro,
 But feel the Life to flow,
 Into each heart.

Open thy Heavenly store,
 Of Wisdom give us more,
 Thy Light display.
 So we shall praise our God,
 Cleans'd by his precious blood,
 The life of Jesu's Word
 In endless day.

The Books of Shiloh are sold by the undermentioned Agents, entitled the "Judgment Seat of Christ."—Price 2d. "Shiloh's Creed,"—Price 1d.—"The True Meaning of Tithes."—Price 1d.—"Cholera among the Wolves in Sheep Clothing."—Price 1d.—"The True Fast explained."—Price 1d.—Explanation of the Day of Judgment, and Burning of the whole World.—Price 2d.—and the other WORKS OF ZION may be had of Mr. C. Bradley, 10, Digbeth, Birmingham; Mr. T. Pierce, Parliament-street, Nottingham; Mr. Thomas Kirk, Maiden-lane, Nottingham; Mr. C. Franks, Blidworth, Nottinghamshire; Mr. William Severn, Ilkistone, ditto; Mr. J. Smith, Blythe, ditto; Mr. S. Smith, 33, Carver-street, Sheffield; Mr. T. Brentnall, St. Mary's Gate, Chesterfield, Derbyshire; Mr. G. Buckley, Ravensnest, Ashover, ditto; Mr. Wood, Boot and Shoe Maker, Shamble-street, Barnsley, Yorkshire; Mr. J. Harding, Mould Green, Huddersfield, ditto; Mr. Arundel, Boot and Shoe Maker, Pontefract, ditto; and Mr. Crosley, Kingsland Green, Middlesex, London.

October the 27, Sixth Year of our Datè, of the World's Date, 1831.